THE

PALESTINE EXPLORATION FUND.

NOTES AND NEWS.

The last number of the *Quarterly Statement* contained a report of the work done by Mr. Flinders Petrie at Tell Hesy and its results. Extracts from Mr. Petrie's journal are now published, which will be found of great interest.

The reports of Herr Schick give accounts of his excavations in connection with the Siloam aqueduct, the discovery of an elaborate tomb near Bethany, and other matters. The tomb, of which a plan and section are given, is remarkable in having its chambers so arranged that each one is on a lower level than that which precedes it. Herr Schick suggests that this is intended to *allow the rays of the afternoon sun to penetrate the innermost chambers of the Tomb*.

Herr Schumacher's report of the sculptured figures at Kânâ is now published, together with facsimiles of some of the photographs of the same Major Conder has kindly contributed some valuable remarks on these curious figures.

The concession for a railway between Haifa and Damascus has been granted and disposed of to an English company. Engineers are already gone out, and have commenced surveying the proposed route. The services of Mr. Schumacher have been engaged, and it is hoped that as the work progresses important archæological observations will be made and reported.

The work of Mr. Guy le Strange on "Palestine under the Moslems" was published in April.

For a long time it had been desired by the Committee to present to the world some of the great hoards of information about Palestine which lie buried in the Arabic texts of the Moslem geographers and travellers of the Middle

Ages. Some few of the works, or parts of the works, have been already translated into Latin, French, and German. Hardly anything has been done with them in English, and no attempt has ever been made to systematise, compare, and annotate them.

This has now been done for the Society by Mr. Guy le Strange. The work is divided into chapters on Syria, Palestine, Jerusalem, and Damascus, the provincial capitals and chief towns, and the legends related by the writers consulted. These writers begin with the ninth century and continue until the fifteenth. The volume contains maps and illustrations required for the elucidation of the text.

The Committee have great confidence that this work—so novel, so useful to students of mediæval history, and to all those interested in the continuous story of the Holy Land—will meet with the success which its learned author deserves. The price to subscribers to the Fund is 8*s.* 6*d.*; to the public, 12*s.* 6*d.*

The new map of Palestine, so long in hand, is now ready. It embraces both sides of the Jordan, and extends from Baalbek in the north to Kadesh Barnea in the south. All the modern names are in black; over these are printed in red the Old Testament and Apocrypha names. The New Testament, Josephus, and Talmudic names are in blue, and the tribal possessions are tinted in colours, giving clearly all the identifications up to date. It is the most comprehensive map that has been published, and will be invaluable to universities, colleges, schools, &c.

It is published in 21 sheets, with paper cover; price to subscribers to the Fund, 24*s.*, to the public, £2. It can be had mounted on cloth, rollers, and varnished for hanging. The size is 8 feet by 6 feet. The cost of mounting will be extra.

Mr. Henry A. Harper's work, on "The Bible and Modern Discoveries" was published last December. It is an endeavour to present in a simple but yet connected form the Biblical results of twenty-two years' work of the Palestine Exploration Fund. The writer has also availed himself of the discoveries made by the American Expeditions and the Egyptian Exploration Fund, as well as discoveries of interest made by independent travellers. The Bible story, from the call of Abraham to the Captivity, is taken, and details given of the light thrown by modern research on the sacred annals. Eastern customs and modes of thought are explained whenever the writer thought they illustrated the text. To the Clergy and Sunday School Teachers, as well as to all those who love the Bible, the writer hopes this work will prove useful. He is personally acquainted with the land, and nearly all the places spoken of he has visited, and most of them he has moreover sketched or painted. The work is in one large, handsome volume of 600 pages. It is illustrated with many plates, and a map showing the route of the Israelites and the sites of the principal places mentioned in the sacred narratives. The work has had a very gratifying reception. The Third Revised Edition is now nearly exhausted. It should be noted that the book is admirably adapted for the school or village library.

The first volume of the "Survey of Eastern Palestine," by Major Conder, has been issued to subscribers. It is accompanied by a map of the portion of country surveyed, special plans, and upwards of 350 drawings of ruins, tombs, dolmens, stone circles, inscriptions, &c. The edition is limited to 500. The first 250 subscribers pay seven guineas for the three volumes; subscribers to the "Survey of Western Palestine" are privileged to have the volumes for this sum. The price will be raised, after 250 names are received, to twelve guineas. The Committee *are pledged never to let any copies be subscribed under the sum of seven guineas.* Mr. A. P. Watt, 2, Paternoster Square, is the Sole Agent. The attention of intending subscribers is directed to the announcement on the inside of the cover of this number.

Considerable progress has also been made with the second volume, which consists of M. Lecomte's beautiful drawings, illustrating the Mission of M. Clermont-Ganneau in 1874. The illustrations for the third volume, Mr. Chichester Hart's "Fauna and Flora" of the Wâdy Arabah, are nearly ready.

The Committee have added to their list of publications the new edition of the "History of Jerusalem," by Walter Besant and E. H. Palmer (Bentley & Son). It can be obtained by subscribers, carriage paid, for 5*s.* 6*d.*; by application to the Head Office only. The "History of Jerusalem," which was originally published in 1871, and has long been completely out of print, covers a period and is compiled from materials not included in any other work, though some of the contents have been plundered by later works on the same subject. It begins with the siege by Titus and continues to the fourteenth century, including the Early Christian period, the Moslem invasion, the Mediæval pilgrims, the Mohammedan pilgrims, the Crusades, the Latin Kingdom, the victorious career of Saladin, the Crusade of Children, and many other little-known episodes in the history of the city and the country.

The books now contained in the Society's publications comprise an amount of information on Palestine, and on the researches conducted in the country, which can be found in no other publications. It must never be forgotten that no single traveller, however well equipped by previous knowledge, can compete with a scientific body of explorers, instructed in the periods required, and provided with all the instruments necessary for carrying out their work. The books are the following (*the whole set can be obtained by application to Mr. George Armstrong, for £2, carriage paid to any part in the United Kingdom only*):—

By Major Conder, R.E.—

(1) "Tent Work in Palestine."—A popular account of the Survey of Western Palestine, freely illustrated by drawings made by the author himself. This is not a dry record of the sepulchres, or a descriptive catalogue of ruins, springs, and valleys, but a continuous narrative full of observations upon the manners and customs of the people, the Biblical

associations of the sites, the Holy City and its memories, and is based upon a six years' experience in the country itself. No other modern traveller has enjoyed the same advantages as Major Conder, or has used his opportunities to better purpose.

(2) "Heth and Moab."—Under this title Major Conder provides a narrative, as bright and as full of interest as "Tent Work," of the expedition for the *Survey of Eastern Palestine*. How the party began by a flying visit to North Syria, in order to discover the Holy City—Kadesh—of the children of Heth; how they fared across the Jordan, and what discoveries they made there, will be found in this volume.

(3) Major Conder's "Syrian Stone Lore."—This volume, the least known of Major Conder's works, is, perhaps, the most valuable. It attempts a task never before approached—the reconstruction of Palestine from its monuments. It shows what we should know of Syria if there were no Bible, and it illustrates the Bible from the monuments.

(4) Major Conder's "Altaic Inscriptions."—This book is an attempt to read the Hittite Inscriptions. The author has seen no reason to change his views since the publication of the work.

(5) Professor Hull's "Mount Seir."—This is a popular account of the Geological Expedition conducted by Professor Hull for the Committee of the Palestine Fund. The part which deals with the Valley of Arabah will be found entirely new and interesting.

(6) Herr Schumacher's "Across the Jordan."

(7) Herr Schumacher's "Jaulân."—These two books must be taken in continuation of Major Conder's works issued as instalments of the unpublished "Survey of Eastern Palestine." They are full of drawings, sketches, and plans, and contain many valuable remarks upon manners and customs.

(8) "The Memoirs of Twenty-one Years' Work."—This work is a popular account of the researches conducted by the Society during the past twenty-one years of its existence. It will be found not only valuable in itself as an interesting work, but also as a book of reference, and especially useful in order to show what has been doing, and is still doing, by this Society.

(9) Herr Schumacher's "Kh. Fahil." The ancient Pella, the first retreat of the Christians; with map and illustrations.

(10) Names and Places in the Old and New Testament and Apocrypha, with their modern identifications, with reference to Josephus, the Memoirs, and *Quarterly Statements*.

(11) Besant and Palmer's "History of Jerusalem," already described.

(12) Northern 'Ajlûn "Within the Decapolis," by Herr Schumacher.

To the above must now be added Mr. Henry A. Harper's "The Bible and Modern Discoveries." Price to the public, 16*s.*; to subscribers to the Palestine Exploration Fund, 10*s.* 6*d.*, carriage included. And Mr. Guy le Strange's important work "Palestine under the Moslems," price to the public, 12*s.* 6*d.*; to subscribers to the Fund, 8*s.* 6*d.*

Branch Associations of the Bible Society, all Sunday School unions within the Sunday School Institute, the Sunday School Union, and the Wesleyan Sunday School Institute, will please observe that by a special Resolution of the Committee they will henceforth be treated as subscribers and be allowed to purchase the books and maps (by application only to the Secretary) at reduced price.

The income of the Society, from June 21st to September 20th inclusive, was —from annual subscriptions and donations, including Local Societies, £131 18*s.* 6*d.*; from donations for excavations, £24 7*s.* 6*d.*; from all sources, £516 7*s.* 3*d.* The expenditure during the same period was £464 8*s.* 9*d.* On September 20th, the balance in the Bank was £827 19*s.* 6*d.*

Subscribers are begged to note that the following can be had by application to the office, at 1*s.* each:—

1. Index to the *Quarterly Statement*, 1869–1880.
2. Cases for Herr Schumacher's "Jaulân."
3. Cases for the *Quarterly Statement*, in green or chocolate.
4. Cases for "Abila," "Pella," and "'Ajlûn" in one volume.

Early numbers of the *Quarterly Statement* are very rare. In order to make up complete sets, the Committee will be very glad to receive any of the following numbers:—

No. II, 1869; No. VII, 1870; No. III, 1871; January and April, 1872; January, 1883, and January, 1886.

It having again been reported to the Committee that certain book hawkers are representing themselves as agents of the Society, the Committee have to caution subscribers and the public that they have no book hawkers in their employ, and that none of their works are sold by itinerant agents.

Sir W. Q. Ewart, Bart. has kindly consented to act as Honorary Local Secretary for Belfast.

We have to acknowledge, with thanks, receipt of Smithsonian Reports for 1886, 1887, in 3 Vols.

While desiring to give every publicity to proposed identifications and other theories advanced by officers of the Fund and contributors to the pages of the *Quarterly Statement*, the Committee wish it to be distinctly understood that by publishing them in the *Quarterly Statement* they neither sanction nor adopt them.

Subscribers who do not receive the *Quarterly Statement* regularly are asked to send a note to the Secretary. Great care is taken to forward each number to all who are entitled to receive it, but changes of address and other causes give rise occasionally to omissions.

The only authorised lecturers for the Society are—

(1) The Rev. Henry Geary, Vicar of St. Thomas's, Portman Square. His lectures are on the following subjects, and all illustrated by original photographs shown as "dissolving views:"—

The Survey of Western Palestine, as illustrating Bible History.

Palestine East of the Jordan.

The Jerusalem Excavations.

A Restoration of Ancient Jerusalem.

(2) The Rev. Thomas Harrison, F.R.G.S., Member of the Society of Biblical Archæology, 38, Melrose Gardens, West Kensington Park, W. His subjects are as follows:—

(1) *Research and Discovery in the Holy Land.*
(2) *In the Track of the Israelites from Egypt to Canaan.*
(3) *Bible Scenes in the Light of Modern Science.*

JOURNALS OF MR. W. M. FLINDERS PETRIE.

31st March to 6th April, 1890.

I DID not mention that as I went down to Jaffa (or Yafa, as it should be called) the sky became clouded, and a strong east wind that we had had, broke; puffs from the south-west came, and as I neared Ramleh I saw a low light cloud bowling forward from the south-west below the black overcast, and was astonished at the rate it altered (curls of it rolling up as I looked at it), and the rate it went along, 30 or 40 miles an hour apparently. Then came rain—most had passed to the north nearer the sea; we only had the tail of the storm, but such rain I have seldom seen; and the curtains which formed half the side of my conveyance being—one gone and the other without fastenings, I had all my time occupied in holding something as a shutter, while my saddle-bag of clothing I gripped between my knees to keep it out of the water which collected in the carriage.

After I got to Mr. Hall's I heard what a storm had raged there. Wherever shutters were left loose the glass was all smashed, and they referred to it as a sufficient test of the security of their roof, which looks looser than it is, the top storey being smaller than the lower, with a deep verandah all round, leaving an open-air promenade. Everywhere as I have gone over the country I have seen the great effect of this storm: fields high upon the hills are washed over with mud, and paths are constantly cut by the waterfalls of the receding channels.

Wednesday, when I had intended to leave, was so wet in the morning that I could not go out, so I had to postpone, and finished shopping in the afternoon. Then there was an uncertainty about camels. It had been so wet that none had come from the country to be hired, and my man was very desirous of going off home in the evening and getting up a man and camels, whom he wished to employ. So after some bother he hired a horse and rode off that night to Jimzu, beyond Lydd, where he comes from. The camels came duly next morning by 9, and we got loaded from the goods agent and the Hall's, and all off by 12. Thus we just got to Yebna by dark, and pitched by moonlight.

Yebna, Jamnia, or Jabniel, is a dirty cluster of grass-topped mud huts, which rises above the general level of the rolling plain of Philistia. This plain, or wide expanse of slightly wavy ground, is one of the greenest sights I have ever seen. Most of it is in corn, without a trace of break or ditch or hedge from hill to hill. The separation of the different strips can just be traced by the growth; but each plot seems to be about 30 feet wide and over half-a-mile long, as it went on from the road up to the top of the next rise, and where to I know not.

The straightness of the ploughing is striking—seldom could I see six

inches of bend in the line. Some regions are all left in pasture, some in heather or wild plants, some in fallow. Everywhere the west boundary is the mass of sand-dunes, which gradually eat up the land, now covering some four or five miles wide from the sea coast and ending in steep slopes which stand up 20 feet or more above the cultivated plain. Next day we went on past Ashdod, which has been partly swallowed by the sand-dunes, but still bears a mass of green-topped houses on its heap. After looking over some sites on the way, I pushed ahead of the camels to Bureir, and looked out for the best camping. I could get no shade of trees, but found a wide meadow east of the town beyond the well, which was good ground, and sloped down sharply into a little watercourse, so that it is well drained. Here we pitched, with some cactus-hedged gardens a little way off on three sides, and Burier on the west.

During the night I was awoke by a dog getting in, and again by a slight noise, and looking up, saw a gap in the tent—in it, a man's head and shoulders, and heard the intruder fumbling over the tool-bag, too heavy to carry off, and awkward to open. I challenged, he ran, and four bullets went over his head to improve his pace. I had noticed the chance of an opening being tried there, and had put all small articles far from the place, which was an ill-secured and needless doorway. Next day I sewed it all up, and generally improved the arrangements. I went to the Sheikh, and he much wanted me to pitch in a dirty courtyard, with beasts and fowls about. I could not, but proposed to have two guards out near the tents, so as to make the village responsible.

The Sheikh is an oldish man, quiet and sensible, and I think there will be no troubles there. It is curious to hear, not only of *El Kuds* (Jerusalem), but *Kudes*, as some say, much near *Kadesh*. The Arabs, in whose region 'Ajlûn is, are not called "Amarin" so often as *El Amar*, exactly the Egyptian name of Amorites. I expect it is the same name, and perhaps more from the locality than from the origin of this tribe. The people here use subterranean corn and fodder bins; and I saw several letting down baskets and pulling them up full of stuff. The places are much like the cisterns, apparently, with a round hole flush with the ground. It suggests that many old cisterns, as we suppose them to be, in the ruins may be granaries. One of my guards was for four years servant to an English doctor in Constantinople, as he says. I explained my object and intention to the folks, but I find trouble in understanding their Syrian with my Egyptian. I went off next day for a round to see the country. *Umm Lakis* (supposed to be Lachish) is nearly all cultivated, and the surface stuff is Roman; so I do not see much to try for. 'Ajlûn is worse. There is very little pottery about; what there is, is Roman, and it is all with barley around, and on the top an onion garden, a hovel, and an old man. Then I went to Sukariyah (where there are also Roman things) to see the head Sheikh of the Bedawîn of the district—the Amarin. I found him a pleasant fellow sitting under an enormous flat tent, with a number of his following. I did a deal of silence, for that is orthodox; and in the

intervals stated my business. Soon after I arrived there was a chorus of dogs, and a man came up bearing a wide wooden bowl on his head, with the midday meal. It was set before us, and we gathered round, about half-a-dozen at once. The mixture was bread in sour curds, and plenty of butter melted amongst it, with a layer of pieces of fat mutton on the top. I smelt the sourness, and judiciously grabbed a good bit of plain meat, which kept me in play as long as the others. It was amusing to see them grasping handsful of the fearful mixture, and stuffing it into their mouths. When one set had put down enough, they rose and another party squatted round the big bowl, until at last there was little or nothing left. Some favoured folks, not in the first circle, had bones and lumps handed over to them before the second or later circles of squatters came on. Before beginning, the best society rinsed hands, and when done, they went across and rubbed off the grease on a flap of the black goat's-hair tent, and then rinsed again. After coffee, I bid good-bye, slipping a napoleon into the Sheikh's hand as a smoother for future business.

Then I went to Tell Hesy, a striking place. The mound is about 60 or 80 feet high, cut away on one side by an encroaching stream. There was much pottery about, but none of it Roman—all earlier ; and I think this is worth a dozen of all the other places put together. But it is mostly cultivated, and is six miles from here. The nearest village, Khurbet Hazzârah, is nothing to notice. Tell abu Shukf has much pottery about, as its name implies ; but it is half cultivated. The pottery seems to be mainly pre-Roman. Khurbet Summeily has also some early pottery, but it is not important. The astonishing matter to me is, how closely these Bedawîn cultivate the ground. There is but a small proportion of pasture, nearly all being arable, some fallow, but mostly in barley. This will make any thorough work difficult, as we must buy out the crops.

7th to 16th April, 1890.

A curious survival, or revival, is seen here in the pottery. The black pottery found in early Greek sites is considered Phœnician ; here all the pottery in common use is black, and is made at Gaza. Moreover, the ancient was painted with red lines, and so is the modern, only with red lead instead of ochre. Around modern tombs they do not build *welis*, as in Egypt, but open courts or enclosures. Around the inside there are niches in the wall, in which fire is burnt on potsherds every Friday. Also stone tables are built against the wall, and within these lamps or stands with fire are placed. These are identical with the curious arrangements all round the inside of the so-called Phœnician temple at Hagiar Kim, in Malta. Then on these tables, and also on graves, are placed old mill-centres or querns, which do not appear to be worn out. These are all found in old sites, and, I hear on inquiry, are not made now. They remind one of the conical black stone worshipped at Emesa, of which Elgabalus was priest.

I have been twice over to Gaza now, and made friends with

Rev. R. Elliott, M.D., medical missionary there, and his wife and her sister. He is a north Irishman, capable and energetic, and as kind and helpful as he possibly can be. He is excellent friends with the Kaimakam (Governor), and will attend to any official matters for me, and I am to stay with them any night that I may want to be in Gaza. His dispenser, moreover, is a most useful fellow, an Arab-Austrian, who writes and speaks Arabic, Turkish, English, &c. I am really more within "humanity's reach" here than in the Fayum with such friends (and a dispensary) only 12 miles off. The present Kaimakam in whose district I am is very favourable. He has been a journalist most of his life, and lived in Berlin, Vienna, &c. He has no fanaticism, and is much Europeanised in ways and feelings. The Effendi never turned up until a note came from Gaza on Thursday, asking me to go there about the business. I went and found him at the Kaimakam's. He began with every sort of objection to coming or doing anything, evidently wishing to spin out the time of all pay and no work. The old Kaimakam quite took my part, and answered "a fool according to his folly" more than once. Afterwards they came to Dr. Elliott's, and we had another talk. Dr. Elliott said very soon to me that he had seen many men object to their work, but he never saw one so set against doing anything.

At last, Monday, 14th, I began at Umm Lakis (called Laggis), and it turned out much as I expected, all Roman or Cufic. I made trench pits in many different parts, and everywhere the result is 4 to 8 feet of earth and burnt dust, &c., with Roman and Arab pottery. Beneath that is clean, untouched, red earth, veined with white infiltration, evidently undisturbed soil.

The latest date of surface pottery is probably about Omayyid or Tulunid, but pre-Crusading. I doubt if the place was much occupied before the second or third century, A.D. It is tolerably certain that therefore, in spite of the name, this cannot be Lachish; nor does the distance from Beit Jibrin accord with what Eusebius states. Tell Hesy is nearer the right distance, and is certainly a great city and early, agreeing better to Lachish being one of the fenced cities of Judah, and being besieged by both Sennacherib and Nebuchadnezzar.

What with too much tea, and men talking, and dogs and donkeys, and my man being inside my tent because the Effendi had the other, I only got two hours' sleep last night, and this morning there was a steady misty rain, which makes it wretched for standing about in wet grass, and which did not clear for two or three hours.

So far nothing appears which is probably pre-Roman, and we found a worn coin of Maximin just about where I should have expected, 2–3 feet above the native soil.

16th to 21st April, 1890.

The third day's work at Umm Lakis only confirmed what I had already noticed. Within a couple of feet of the bottom of the made

ground a very worn coin of Maximin Hercules was found. And on a rise near the town I noticed pieces of walls, which proved to be part of a Roman villa with a bath, as far as we cleared the place. It being then pretty evident that Umm Lakis is not Lachish, and that there was nothing pre-Roman there, I moved over to Tell Hesy, which is 6 miles from Bureir, and therefore too far to go every day (to those without a detailed map I may say that Tell Hesy is 17 miles east of Gaza). This is entirely in the Arab country, and though those gentry do not pay any land taxes to the Government yet they are considered to have a certain right to the ground, simply because no Turkish Governor is strong enough to reduce them to obedience. There is not a house in sight all round the country, only straggling groups of low, brown tents.

I had intended to go to the principal sheikh of the district, make friends with him, and offer to pay liberally for Arab guards as appointed by him, as a means of giving cash, slice by slice, according to time; but the Effendi would not hear of my saying anything to the Arabs, because of their rapacious expectations, but he would attend to all that by asserting his official authority. In fact, it was just a question who was to get the *pickings*, the Arabs as *de facto* masters of the situation, or the authorities as *de jure* masters. And the Effendi guessed that if I paid one party I should cold-shoulder the other. So as he took all the responsibility I left the matter entirely to him, and he had to attend to it with a vengeance. For two whole days he was in constant parley with interminable sheikhs of all the neighbourhood. Some decent and and friendly, some demanding money, some threatening, and all feeling their way. He had once to begin a letter to the Kaimakam at Gaza, asking for some soldiers to be sent before one fellow would knuckle under, for the one thing these Arabs dread is a party of even pacific soldiers, as their horses would be turned loose into the standing barley and wheat to feed.

The final situation is that the Arabs will not get backshesh, and our guards consist of two from Bureir (the Constantinople doctor's servant and one who knows all the Arabs here very well), one Arab from the nearest settlement, and one appointed by the big sheikh. So everybody is responsible for us. All this is needful as the whole country is very unsettled, though not unusually so. Only the other day a big Effendi of Gaza and some others were stopped within a few miles of the town and stripped of everything. The work is overrun all day by lounging Arabs from the neighbourhood, whom I get on with very well as they are pleasant and civil enough, when not out for plunder. A few small jokes, and especially a little mimicry of any peculiar manner or ways, will set them all laughing, and make us good friends for the time, and probably less touchy afterwards. So far there is no difficulty in getting people over from Bureir to work, as I have increased their wages to 1*s.* a day for a man and woman or girl. But they are poor workers after the Egyptians, not doing more than one-half or two-thirds of what my old hands in Egypt would have done. I am getting them better fixed to the work

now, but at first they were all over the place, talking and smoking—anything but work. How we shall get on in Ramadan is doubtful. I want them to begin work directly after their last meal before sunrise, and (with a short pause) go on till 3 P.M., after which they can sleep on their hunger till sunset, when the feasting begins. They and the Effendi all highly approve of such a plan, so I hope to get some work out of them. Now for the place and results.

The place roughly is a high mound, cut away on the east by the stream, and a circuit of natural ridges around a slight valley on the south of it. All of this area has pottery scattered over it, and the mound itself is artificial, consisting of about 60 feet of successive town levels piled one on the other, and the river-worn stones laid down for floors to the rooms, showing all over the sides of the mound as lines of blocks. All my digging in the mound is on some given floor, which we clear. The top of the mound is all cultivated, and, if needful, I shall buy up the crops; but the man wants £4, which is rather much for it, so I wait to see what we can do around the wide sloping sides of the mound and on the river face.

This is an excellent place to work, as the storm floods have kept up so much scour as to leave the face a clean section from top to bottom of the mound, so I can work at any period I wish. I have three parties (six men) at the top level and as many at the bottom level, besides others at the sides, we have already found plenty of potsherds, and some walls of rough stones which we are following. Outside of the town circuit on the south-west, is a sand hill with much pottery buried in it, the purpose of which is not clear. The pots are intentionally buried, generally jars with a basin or cup on the top; often there is a smaller vase inside; they are altogether filled with clean white sand, like what they rest on, but cleaner than the brown humus sand around them. In one or two some small bones were found, and some bones in the sand without jars.

It reminds me much of a great burial of jars at Zuwelen near Tanis, of about 1000 B.C., which contained animal bones; and probably this is a cemetery of the sacred animals of the Amorite age. Perhaps where no bones can be found they buried the sacred flies of Baal-zebub!

Now, as to chronology. This cemetery pottery is mainly of little brown flasks, which I have this season precisely dated by finding them in a tomb about 1100 B.C. at Illahun. So that pretty well dates the cemetery to the time of the Judges. Then certain peculiar handles in this pottery are also found in the lowest part of the town which is, therefore, probably quite as old.

Then in the top of the town is peculiar pottery, which I know at Naukratis, to be about 600 B.C., and two bits of black Greek ware have been found about the same age. I conclude, therefore, that the place is as old or older than the Judges, and was destroyed at Nebuchadrezzar's invasion. This tallies very well with what we know of Lachish. Certainly out of thousands of sherds that I have looked at here, I have seen only one stray piece of Roman age, lying on the surface. As we

have only worked for two days yet, too much must not be expected of me as to preciseness or detail of history. We are badly off for water, our three sources being : (1) springs here, clear but too brackish to drink comfortably ; (2) surface ponds of rain-water, contaminated, at Bureir, to be brought 6 miles on a donkey ; and (3) deep well at Bureir, stagnant and very green, and rather salt, but probably not contaminated. The last is what we trust to, and though I boil it well, yet the colour and taste of it are almost too much for me. When boiled, it is three courses in one—soup, fish, and greens.

It is very curious how akin the pottery on the top of the *tell* here is to the Naukratite ; and, strangely, not so much like the Daphniote, which is so much nearer. There are the same large jars with *sliced* surface around the lower end and massive loop handles, the same drab dishes of thick stuff, and the same pinched up saucer lamps, and some purely Greek pottery of black glaze and red face. So far as these give a date, I should say between 600 and 550 B.C., and being like Naukratis and *not like* Defneh, it appears like a Greek settlement, and not a geographical link across from Egypt. I have suspected that the Jews may have employed Greek mercenaries like the Egyptians.

22nd to 29th April, 1890.

At last I got down here another tent from Jerusalem, to supply the place of the one I had to give up to the Effendi. For more than two weeks I had never had an uninterrupted night's sleep, and generally had to go out to silence the guards and men about. Having to be about all day as well, I was becoming rather helpless in consequence ; and so I pitched the fresh tent about 100 yards off, with a slight rise between it and our present camp. There was a great talk about the insecurity of my sleeping there, and the Effendi said he would go rather than assent to it ; but I calmed him by agreeing to two of the four guards extending their region out to there, under promise of strict silence at night, and so now I have necessary sleep. The constant noise, and impossibility of shutting it out, is the great trouble of tents, instead of walled dwellings. The town is developing. On the north side, at the base, I have found the wall of the first (Amorite ?) town, thirty feet thick, of brickwork ; and we are now clearing along the inside of it. There, at the top of the same side, I have the wall of the last town, possibly Rehoboam's fortification, but most likely rather later ; and there is the gap of a gateway, and outside, a platform of stones and probably steps leading down the mounds. Then on the east (river) face I found a part of this same wall remaining, though most of it has fallen away by the scour of the watercourse. On the south I find the first town wall, I believe, again ; and I am tracing other walls on that side also. I have begun a plan of the place, but it is not much time I can take from looking after the men.

It is an unpromising place for a temple or sculptures. During the Jewish period it is not likely that there was any shrine here, and to

reach the temple of the Amorite time we should need to remove all the Jewish stuff, many months' work and heavy cost, before baring the Amorite level. The only reason that I can work in all periods at once is by the denudation of the river face; but that only touches one side of the town, and there may likely be no important buildings just there.

I examine all the potsherds (and from 500 to 1,000 a day we turn out) for marks, but as yet only three have been found, all of the later period, in and by the last wall. This cannot be later than the reoccupation after Sennacherib's attack, 713 B.C. (2 K. xviii, 13, 14, xix, 8), and may be possibly Rehoboam's wall, 960 B.C. (2 Chron. xi, 9). In it was a pot marked with the potter's marks, and not owner's. Unfortunately I know nothing in detail of Egyptian pottery between 1000 and 650 B.C. So the difference can hardly be settled, but I incline to the earlier date. Our further work has suggested that there is a series of walls, one over the other, which I can trace by cleaning down the east face, from the thirty feet Amorite wall to a thinnish wall at the top, probably about 700 B.C.

I find that there is another great and important town near here, Tell Nejîleh, which, like this, was never occupied since Nebuchadrezzar, or more probably Sennacherib. Unluckily the whole of it is covered with an Arab cemetery, so that only just the edge of the slopes could be dug into, until the day when these useless Arabs are cleared out, and a reasonable people settled here. I dined with the biggest sheikhs the other night, and could not but feel what total barbarians they were; manners and customs I set aside, as they depend on taste; but the utter ignorance, and lack of all ideas outside of their daily life, and impossibility of talking on any matter but what they had already talked of hundreds of times, was crushing. I urged on the sheikh that if they would only dam the deep watercourses and hold up the winter rains (which all run down to the sea at present), they would have good water, and could cultivate as they like with it, instead of being dependent on showers. He only said that no one had a head to do that, and they did not care to cultivate (beyond the interminable barley), as they might go anywhere, at any time; so the sooner they are moved off the better. They pay 5,000*l.* a year to the Government for what might bring in five millions in proper hands.

30*th April to 7th May*, 1890.

The post brought in not only its regular allowance, but a lot of arrears—letters from home, and newspapers. Probably these had been detained for the Turkish censor to examine, for there is a long list of proscribed papers and books in this enlightened rule, and prohibited journals have to be sought for.

On the Tell we have been tracing the fortifications on the north and west sides, where walling 10 or 12 feet high remains, buried in rubbish.

Also I found a wall to the great outline of the inclosure, about 1,000 feet across, which I must trace out. On the Tell one or two dated things have turned up: a Greek vase with pattern, which looks as late as the Vth cent. B.C., and a chip of early red figured vase, about 450 B.C., or 400 probably; showing that the Tell was reoccupied after the Captivity, though only very slightly. Also a small coin, Persian or of Tarsos? bearded head, Rev. king attacking a ramping lion. But as yet no sculpture, inscription, or metal work, has been found. I see from Perrot and Chipiez, however, how very little is known about Syrian pottery, and how much the work here will help to put that on a firm basis. On the river face of the Tell I have had the surface all cleared down at the north end, and have spent hours there tracing out the sections of the various brick-wall fortifications of the town. These are far the best source for its history, when combined with the notices in the O. T. of Lachish. I can find 9 successive wallings: a huge Amorite wall, 28 feet thick, two Amorite rebuildings on that; then is a period of no walls, but ruined habitations of rough stone, overthrown and spread about, probably of the Judges' period. Then a fairly stout wall, 13 feet thick, which must be Rehoboam's, then four small walls, rebuilt on the ruins of that by different kings; and, lastly, a thin and hasty wall on the top of all, which must, I think, be due to Josiah, when he tried to keep out Hophra, in 610 B.C. No one later than that would fortify down here probably, and the Persian coin was just above the bottom of this wall. The artificial mound is altogether 75 feet high, and the hill under it 45 feet, making 120 feet altogether, in one slope down to the stream.

The weather has been very tolerable till to-day, when it is 104° in the shade; and, as you may see, I cannot touch my writing without smudging the ink, I am so moist. I have finished a plan of the place, with 20-feet contours all over, which I have sent to the P. E. F.

There are some stirrings here; for when I came there were 150 soldiers down in the Gaza district after some unruly Arabs, and they seized and carried off 13 sheikhs in irons to Jerusalem. Now, the other day there was a skirmish between the Terabin and the Azizin down at Nejîleh, where I went last Sunday, with the result of eight killed—5 of one and 3 of the other—only leaving happily a blood balance of 2 to be wiped out in future. The Effendi is, no doubt, of considerable use here, as he is well known to be a Pasha's man at Jerusalem, and they would think twice before getting into a scrape by interfering with him. So far we are on very good terms with the sheikhs here, though the underlings do continually steal our men's donkeys, and try to screw a ransom for them when discovered: the four donkeys taken have all been recovered. The country will never be worth anything until all these savages are thrust back into the deserts they came from, and kept there by a border garrison. Then, with proper water storage, which would cost next to nothing, this might be a thickly populated land, and very profitable. As it is, most of its profit goes into the hands of corn dealers

of Gaza, who buy up the Bedawîn crops, and export them to France, &c. Oh! joy! here is a cool wind down to 98°, and I am feeling quite lively. Next day is better, a pleasant west wind, only about 95°. It is miserable work driving these wretchedly lazy Syrians this hot weather in Ramadan. They are desperately thirsty, and I constantly find a man lying down asleep. Sometimes a fellow who is out of the way does absolutely nothing for hours, between one visit to him and another; and dismissals seem to have no effect on the survivors, for I clear off about one-quarter to one-third of the men every week, and have fresh ones, who prove even lazier. It is most untoward that I should have been cast on a hot Ramadan to work such people.

We have had a fine pair of snakes dug out in the work, 7 feet long each, bright and steely grey. Though hot, it is very dry, as may be imagined when the wet bulb is 28° below dry, 96° and 68°.

I have said nothing yet about the awful subject of coinage here. It stands thus: every place has its own valuation of all the coins in an arbitrary standard which does not exist. Thus the sovereign is 137 piastres at Jerusalem, 154 at Jaffa, 274 here. And every other coin varied in proportion. That there is no such thing as the nominal piastre in existence is a fearful puzzle to the beginner. Why the rate varies thus in each place no one can tell; it is supposed to somehow be a device of the Jewish changers for securing profits, but no one knows why or how. Then the small coins are all odd fractions of the nominal piastre—

6	3	$1\frac{1}{5}$	$\frac{8}{3}$	$\frac{1}{3}$	$\frac{1}{6}$	$\frac{1}{12}$

worth respectively about—

5*d.*	$2\frac{1}{2}d.$	1*d.*	$\frac{1}{2}d.$	$\frac{1}{4}d.$	$\frac{1}{8}d.$	$\frac{1}{16}d.$

though I always think of them in Egyptian piastres or francs.

(2.) *From a Letter.*

I went over to dine at the biggest sheikh's the other night. A blessed simplicity in going out to dinner without collar or socks, and kicking off your boots and sitting squat, barefoot. The notion that Ramadan fasting mortifies the body is a monstrous fallacy; true, great discomfort and incapacity result from it, but as it is made up by gorging at night with extra delicacies, and thinking of nothing but the perfect gorge all the weary day, it is hard to devise a more perfect way of making the question of the stomach *all in all*. We all sat round the mutton and messes put in the dingy copper-tinned dishes, waiting for the Gaza gun, which announces the lawful moment for feeding. Once or twice it was thought to be heard, at last every one grabbed snatches of flesh off the sheep, and pinches of rice and sundry odd dainties. To get any conversation out of them was impossible. I tried to make talk to the sheikh, but in vain. They seem incapable of connected ideas or thoughts; at first I thought I misunderstood them, but it was too true. The Arab has a vast balance of romance put to his credit very needlessly. He is as

disgustingly incapable as most other half savages, and no more worth romancing about than Red Indians or Maories. I shall be glad to return to the comparatively sensible and shrewd Egyptians.

6th to 12th May, 1890.

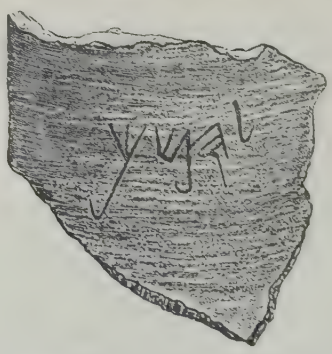
Around the walls of the north-west we have done a good deal. The whole of the main wall of fortification (Rehoboam's) is now found at that part and planned; we have also found the thickness of it at several parts, and I am clearing out the north-west tower, which is a good piece of ground to work, as it is clear of crops, with a steep fall around it to carry away the stuff, and some large stones already uncovered there in our work. Outside and below that I am tracking along the outside of the first Amorite wall, mainly for the sake of the chance of early pottery in the black ash earth. It would be too heavy a business to work it all along, as the earth is about 20 feet deep outside it.

On the south side, just at the edge of the cliff washed away by the wady, we lit on some masonry; and by the level I should say it could not be later than Rehoboam, and might probably be earlier. There is but little left, about two courses of small stones on each side of an entrance 5 feet wide; unhappily most of the building it led into has been washed away. But this masonry is very valuable, as it is drafted work with rough central lump, but there is no trace of comb-pick dressing, it is all the hammer-work, which I already believe to be Phœnician. At last we have some positive datum as to stone dressing, which is absolutely clear of the suspicion of Herodian origin. I have photographed the stones. There are two steps at one side of this masonry, which we are clearing and following. Then at a rather higher level, but well within the mound in level strata, and about half way up, or not later than the early Kings, we found more masonry, some fine white limestone paving, broken blocks, and a slab of wall facing. On this block is a precious example of architectural decoration, about 4 feet high. In low relief, about an inch forward, is half of a pilaster with volute top. The edge of the block is slightly projecting: perhaps a corner ornament of a room, with a similar half on the other wall. I had a paper mould on it within a couple of hours, and so I shall be able to make a plaster slab cast in London. The block itself is broken in two, and happily the Effendi and the Kaimakam are not impressed with it, and will probably not want it removed. If it could go straight to any safe museum, it would be well, but probably it would never reach Stambul, and if it did, it would be used for old stone in building. So I contemned it to the authorities, and probably shall be able to leave it buried here for some future opportunity. It is too large and heavy for me to wish to do anything with it at present. But it is a very interesting find, as we have no such complete piece of Jewish decoration before.

It is most like the pilaster in the chamber by the Haram at Jerusalem, but the main value is its completeness, showing the base and the volute

entire. I cannot photograph it until the work hole is larger, so I have turned it face down for the present to avoid injury.

The chamber fallen in, as I thought it to be, now proves to be a well, but I am not certain about clearing it out, as it will be 60 feet deep to



INSCRIBED FRAGMENT OF POTTERY FROM TELL HESY.

water, and I have no rope ladders, as they were borrowed long ago by Schumacher. Moreover, I see the side of it still extends up to the level of about 700 B.C.; and may have been higher still, so that we should not get any early things from it.

To my surprise, Dr. Cobern (whom I met in Cairo waiting to go to M. Naville) turned up on Thursday, and has stayed on with me for five days, a very pleasant change of society from the continual Effendi. Then Count D'Hulst and Dr. Goddard came on Friday and stayed a day on their way to Jerusalem.

And then the Kaimakam and officer in command at Gaza came over to stay a day or two with the Effendi. Happily the Kaimakam quite agrees with the Effendi that the broken pottery is quite useless and insignificant.

12*th to* 19*th May*, 1890.

There is very little to report, as we have been mainly clearing away stuff from large spaces. The general state of things is that I have cut into about every space available without working in crops. To dig the crop land would be fully double cost, as not only must we buy the crops, but the Arabs insist that we must level the ground again. All the trenching, sometimes over 20 feet deep, and all the clearing of the section on the east side, on the valley cliff, has only produced two stone buildings. Both are, happily, in regions which I can clear out, so that, having traced the walls as far as I can, I have now put nearly all the men on to these buildings.

One is masonry, in the north-west tower, or bastion ; it is very rough, but built of squared blocks from an older wall. So we are clearing the whole space of that bastion, as there might be bits of sculpture or inscription used up in this later wall. The other building is by the east face and under the bare south slope of the tell ; it is where we found the pilaster slab last week and some drafted masonry. On clearing about it, I see that the pilaster slab belongs to a much earlier date than the drafted masonry, perhaps 900 and 600 B.C. respectively ; and the drafted stone gateway and a flight of steps by the side of it were built in the later wall, being the entrance to the town on this side, contemporary with the wall.

To go far in this clearing would be serious. I am already cutting away 10 to 20 feet deep of earth to reach it, and to clear it from the crop land on the top of the mound would be 30 feet deep. For the same reason I have ceased to clear along the Amorite wall on the north ; we had to cut out 20 feet deep, and never found anything but broken pottery. Some way further on I tried a trench to reach it, but not finding it when about 20 feet deep I then tunnelled, and had to go a dozen feet in before I reached it.

By trenching and undermining I brought down about 50 tons of earth in a lump, and so saved a deal of cutting, as it was a hard wall.

18*th to* 26*th May*, 1890.

As I was quite out of money, and Dr. Elliott had kindly drawn for me at Jerusalem, I had to go to Gaza to get cash. I found Dr. Elliott and Dr. Bailey, who has been *loc. ten.* at the dispensary while Dr. E. was up at Jerusalem. This dispensary is a very serious affair, as they have it three times a week, and out-patients as well, at the rate of 12,000 a year. To get to Gaza is a long day there and back. I rode a donkey for 13 miles ; then left it with Muhammed, and walked on five miles to Gaza, a matter of six hours altogether, and six hours back again. The last hour was dark, and we lost the road and had to track across fields by star guidance. I was walking ; as Muhammed was so fagged by Ramadan, I let him ride. In all, it was 20 miles donkey and 16 of walking for me. After about eight days' work we have cut back the face of the cliff, a thick slice of 5 or 6 feet, and can reach more of the stonework. We find more pavement with charcoal and burnt earth on it, evidently from the burning of a building ; and another slab with pilaster on it, like the first one, so if we could have duplicates I could have brought one away. However, I have taken a good paper mould of it and photograph. The form of the volute at the top is just the same, and also the slight swell out in the shaft at the base.

With regard to the date, more details have appeared, and I do not think it could be later than Uzziah (800 B.C.), and more likely of Asa or Rehoboam (970).

I find on that side of the town a thick brick wall high up, some 25 feet through ; this can hardly be later than Manasseh, who garrisoned the fenced cities (650 B.C.), and is the last king recorded as attending to the defences. This was built over the *glacis* of a previous defence, formed of blocks of stone, bedded in the slope of earth, and plastered over smoothly, at about 40° slope. This *glacis* may very likely be a hasty work before Sennacherib's siege in 713 ; at least, it is not likely to be later. But this has been made after some 10 feet of earth had accumulated by the side of a large brick building, 86 feet long, divided in chambers. This depth would probably take a century to accumulate, placing the long building back to Uzziah's buildings in 800. And the long building is 10 feet over the pavement, and remains of the stone building, which would go back therefore to about 900 B.C., or to Jehosaphat, who did much in garrisoning and building. I have taken the shortest intervals that are at all likely for these successive stages ; and, looking at it in the broadest way, the pavement is about half-way between the top (500 B.C.) and the bottom of the Amorite town, which I concluded to be 1500 B.C., roughly, so thus we should get 1000 B.C. for the building, or rather later, allowing for the slack time of construction under the Judges, bringing on to about 950 B.C. So it seems fairly likely that this stonework must date to about 950 or 900 B.C. of Rehoboam, Asa, or Jehoshaphat. The drafted stone gateway and steps which I mentioned before seem as if belonging to the *glacis* period, about 700 B.C., as the steps lead up to the line of *glacis*, in which the staircase was probably continued, though now all lost in the valley. Certainly the great 25-feet brick wall was built *over* both the steps and the *glacis*. The curious volute on the pilaster is evidently the Asiatic type, which later became the Ionic capital. As such it is of value in the history of Greek motives, as well as of unique importance for Jewish art. It seems evidently designed from a ram's horn, and such a decoration of wooden pillars would be not unlikely (compare the Greek decoration of *boukrania*). But the immediate idea before the sculptor seems to have been a horn of metal work, to judge by the uniform calibre of the volute. We can hardly refuse to see here the form of the "horns of the altar," and not standing up, as usually supposed. There is nothing to prove whether they were rams' or bulls' horns, and the binding the sacrifice with cords to the horns, and Adonijah and Joab catching hold of the horns of the altar, do not prove the shape either way. I do not remember any other mention of the horns. The pavement remaining of this building is laid on a bed of about 4 inches of yellow sand, which yet remains where the stone has been removed. One slab of stone stands upright, but has only been so placed by some re-builders, as on it is a graffito of a lion (?), but upside down. I need hardly say that I carefully clean and examine every surface of smooth stone in search of graffiti or inscriptions. At last the misery of Ramadan is over and people venture to use salt again, which they dare not, when they must not drink all the day. As a negro guard remarked the happy evening it was over, "By my God, Ramadan was beastly !" and howls and shouts of "Ramadan goes !

Ramadan goes! go to your father, oh son of a dog!" greeted the last sunset.

Probably people who have not seen the place will cry out aghast at the idea of leaving any chance of a building of the Jewish kings not being utterly cleared out; but I have done all that was under the lower part of the cliff, and now it is a matter of cutting 30 feet depth of stuff to reach any more of that level, and, moreover, cutting into the crop land, which will need some rowing with the Arabs about compensation. When one has to remove the height of a three-storey house before reaching the ground wanted, it needs a good prospect to make it worth while. I shall take another slice off the face, four or five feet, and mine into it, leaving buttresses, and then inform the Pasha that work is suspended here for four months, as he agreed for the hot season. If then this is preferred to any other place for work, it can again be attacked in October, but I think some less encumbered sites would be better; and, at least, this could be taken up in future years if there is nothing better. There is no chance of anyone interfering with such a tough place, and all the weathering and falls of the cliff, which are sure to happen, will be in favour of later work.

I have got some improvement in the men at last, and most of them work at least just passably, so long as they are watched. At first the only difference between watching them and not seemed to be that, in one case you always saw them doing nothing, and in the other you never saw them doing anything. But I have weeded and weeded almost daily, until of the first 26 there are but 4 left, of next week's 10 only 4 left, of the next 8 only 2 left; and of 12 only 4; of 8 only 3, and this residue is the pick of the place, and they do moderately. I had a row at the end of Ramadan, as, instead of half-hour's rest at 10 a.m. and leaving off at 4, I gave 2½ hours at 10½, so that they should be recruited for the afternoon work, and required them to go on till 6. While I was at the other side, all of one-half the men broke off at their own fancy about 5, and went down to their evening wash at the stream. I sighted them and pitched into them, and one or two were impudent. I paid off four at once, and only ceased discharging on all the rest promising to keep to my hours in future. Next afternoon I hung about that part making measurements, and, well supplied with change in my pocket, and ready to pay off instantly anyone who proposed to stop. But the effect of the four going (and not being taken back after most urgent entreaty of everyone up to the Effendi) had completely settled them, and not one slacked in his work till I whistled them off. But I doubt if I could ever get them up to Egyptian obedience; at Naukratis I have known them go on working after sunset, because I was delayed at some special point and could not whistle off.

I now see that our building is not of stone, but only of mud brick, like the rest of the town, though it had stone doorways, and these pilaster slabs facing some part about the doors. There are also pieces of

cavetto-moulding like that of the rock-shrine at Siloam, and of a rib moulding which runs under the cavetto.

The whole place was burnt, and plundered for stone, and then re-used with a rough re-setting of some slabs. I doubt if we shall get any more stone by cutting further, unless we were to clear away a great distance in, and so reach some other doorways of the same building. I have a slight third dose of influenza, sore throat, very sleepy and lazy, developing into a sort of causeless cold in head and chest. Happily the returns are slighter and will wear away ; but it is astonishing what a virulent and persistent infection it is. A third pilaster slab has been found, set upside down in its re-use.

27th May to 1st June, 1890.

This wretched influenza still plagues me, and I made it much worse by dining with the Effendi and the Bimbasha out of doors one night. As I had refused the Effendi's invitation the night before, on the ground of business, even when he announced that he would not eat unless I came, I felt it would be uncivil not to go, even at the cost of a cold on the chest. Happily his socialities are over ; he has gone again to Gaza, and will only return here on his way to Jerusalem, on Saturday, end of the month.

A grand riddance has been the harvesting here, leaving the ground clear to get about. Hitherto I have had to go about five times the direct distance round the crops, to get at the work, up and down hill too. I tried buying out the crop on the tell, and a path to it, by offering fully the value of the grain, when reaped and threshed, five weeks before it was got in ; and the fool of an Arab thought to get more, and would not take it. Then, about a week before harvest, he came round to my terms, but too late, for I did not then want the ground or paths, and I had bought fodder all the time for the donkey, and did not want the crop for feeding. He was paid out for his troublesomeness, for the Arabs, who came constantly to stare about the work, trampled his crops mercilessly. He comes for eye lotion in the meekest way now, and he has learned some lessons by this time ; among others, that what is said will be done ; and instead of futile rows, such as we had daily at first, he is now quite content with my assurance that I will level the crop ground again before I leave. So soon as the reapers were over the ground within a few hours I had the men sinking pits all about the crop land, to test the depth of the earth. I find that the ground close to the tell is just like that all over the enclosure ; only a few feet of made soil with Amorite pottery and a little later stuff, and then native clay. The town had no suburb, but was strictly limited by its walls.

A question of manners. Query, when a man greets you in a narrow path by drawing his sword, flourishing it about, and seizing you by the arm, what should you do ? I had no precedents, so I fell back on intui-

tive perceptions, and *tickled him under the chin*—a light and sufficiently deprecatory way of meeting such advances, as I presume. I have made the fresh cut down the face, but found no more stone, "and never expected I should." I have cleared the fourth doorway, and found the fourth pilaster slab, and we should have to go a long way into the 30-feet land to reach to the west end. I am doing a little tunnelling along the insides of the north and south walls, but the whole cliff is not worth clearing, I think. There is some puzzle about these pilaster slabs, as the later two I found were upside down (lining the side of the doorway), according to our notions. That the stone in the building was re-used is proved by the lion graffito upside down in one of the door-posts, and I can only suppose that the pilaster slabs were inverted in order to get the thickest part of the stone, to cut the hole for the door lock or fastening. But it is strange that all the half pilasters are left-handed. Another point that shows they did not belong to this position originally, is that they are not nearly high enough for a whole doorway, being 3 feet 9 and 4 feet 1½ high, so they must have been eked out by brickwork above, as their top edges are not dressed flat. The stone lintels were only facing slabs. I found one full height (though broken) shewing both the top and the under edge duly photographed (stereoscopically), measured, and buried, also a second duly recorded. I have got some notion now as to the *classes* of pottery and their range.

The Amorite pottery extends from about 1500–900 B.C., and the Phœnician and Cypriote begins about 1000 and goes to 700 B.C. Then the Greek influence begins at 700, and continues to the top of the town. I get the approximate dates, by the age of the walls, from historical presumption This is just what might be expected from quite other considerations. The Jews were under Amorite (Canaanite) influences entirely until Solomon. Then the Phœnician trade set in 1000 B.C. with Hiram, and soon the Phœnician drowned out the native style by 900 B.C. That the Greek influence should come in by 700 is not surprising, when we know that by 670 the Greeks were stronger than the native Egyptian troops in Egypt.

I had a good illustration of how hopeless it is to excavate without constant watching. The morning my cold was worst I did not get out till 6.30, instead of 5, as usual. I found that the men had in two places been carrying off earthbanks, which I had specially made to cover over buried blocks of stone ; result, labour wasted. I sat a long time watching them, feeling too bad to stand, and at last, urged by my man, I gave full directions, and went back to my tent for two hours. When I came out again I found that a man had cut right across a buttress which I had left to support the earth-face, and so not only made the buttress useless but dangerous as well. The result was that for a whole day he was occupied in getting at the almost inaccessible top of the buttress and cutting it away. The face being then 20 or 25 feet high, any undercutting below was most troublesome to remedy. All this high cliff cutting is worked into bays with buttresses between as the strongest way to leave such

earth ; and now we are tunnelling in at the bottom of the bays. The result of the tunnelling has been to find another doorway on the south side of the building, which I have marked in as "door found later" on the preceding plan. But there is only a threshold pavement, and no side posts, or pilaster slab at the side of the doorway, as in the four other doorways. It is most difficult to get these fellows to go as you tell them. I found a bit of brick face in a man's hole, showing where the wall came, and specially told him to leave it, and deepen the hole elsewhere ; in five minutes he had hacked away the very brick I wanted kept. Another man's work I marked out expressly to follow the line of a wall, and explained to him. When I came round again he was cutting away the wall, according to a whim of his own that it ran in a totally different way. I have been racing the work as hard as I can the last three days to track the great wall through the crop land, and I have just about done it. But the face twists and turns, with bends and buttresses, so that it is very difficult, and the bricks are all but the same as their washed down *débris* against them. I only get on by laying out feeler pits in advance, so that wherever it turns we are sure to get at it. This saves time, though it does not save labour.

I have now finished up, and shall pack in the next few days, and then travel round the country for a week to Jaffa, as I hope, my cold being much better, and the weather fairly bearable—80°–90°. So no more letters need be expected till I arrive, which will, I suppose, be a fortnight later than this letter.

1st to 27th June, 1890.

I was reckoning on sending one of my village guards with the baggage to Jaffa, and taking the other with me as a walking companion, leaving my man to go with my camel man. But all my plans dissolved mercilessly. First one guard and then the other said they must go off to harvesting. Then the Arab guards did not stay by day, and when my man went off (as he was fond of doing) I was left entirely alone to look after three tents, some way apart, and to do my packing.

Not a man could I get out of all my workers to come and fill in the holes in the crop-land, everybody went to harvest. Then the difficulty came to get anyone responsible to send with my baggage to Jaffa. At last I agreed to send 30 miles to Jimzu for the first camel-man I had. But no one would go ; so I had to send one of my Arab guards. When the camel-man came he was alone, for no one would come with the second camel.

So he had to be sent to Jaffa with the baggage, in which there was a large sum in gold, surplus funds, which I thought that the best way to get back safely ; I put it in the bottom of a tin box full of photographic plates, the weight of which would prevent thieves suspecting anything

below them, and of course no one had a notion about it. Then my Arab guards refused to go with me to the next village eastwards—Dawaimeh—as they had a feud there and dare not show themselves. So I had to give up my zigzag exploring, and stick by the camel with my man, Muhammed, only. In fact, not a single one of the villagers or of the Arabs could I get to go a mile with me, one because of harvest, the others because of their squabbles. The other day I saw dozens of sheikhs all riding past to go and see the Pasha at Gaza. They fell out by the way, and at a village, Beit Hanun, two were killed.

We slowly wound our way up from 300 to 900 feet into the hills, and the only sites I could visit were er Resûm, where there are large ruins of stones, but Roman age by a tablet, and a bit of moulding. Then close to Dawaimeh I saw Mejdeleh, where a building of largish stones, five courses in part, remains. Stones are drafted, and probably Herodian; Roman pottery lay about.

On the way I was astonished at the hills being covered with an emerald crop of young durra (maize), which grows here without any rain in dryish ground.

The Dawaimeh folk are a decent lot, but their water supply is tea ready made; when poured out in a thin stream from a kettle it is dark brown, strong tea colour. The guards were most troublesome, however, about talking at night; they had talked all their lives, and the pernicious habit clung to them. I only got stray dozes, until about 3, in despair, I rolled up some blankets and walked off down the valley, and found a cave where I settled; there was a hole at the end suggestive of jackals or wolves, but I got some sleep there. I was not astir till the sun was high, and so lost my time for looking over the ruins about there.

I went to Mejdeleh again, and looked at the tombs there. Then after breakfast we packed up, and moved on to Edh Dhâherîyeh. After starting Muhammed went back and asked a man to come as guide, as the road was of a very slight and rough kind over the hills. After some time we reached Deir el 'Asl, and a huge well, Bir el 'Asl, now all but dry. I went up the hill to look about it, but, as might be expected from the name, it is all Roman. Muhammed and the guide stayed by the well, and some of the men harvesting there from Dura were inquisitive as to my baggage. We went on up the hills, a rugged trace of a path, where the camel and donkey could hardly get footing. At the top the guide said he would not go further, as he had objected at first to going all the way, and Muhammed tried to persuade him to come on, yet strange to say he did not clamour for his pay. We went a little farther on the top of the hills, the camel straggling on in advance, I next, and Muhammed riding the donkey behind.

Suddenly I saw a man, with his face tied across up to the eyes, pass from one bush to another over the road, and I guessed mischief. Then two, three, and at last four, showed themselves, all with faces tied across.

They seized the camel and threatened to fire; I also threatened, being about 30 yards behind, and two of them tried to close behind me, but I backed up a slope to one side, revolver in hand. I then reckoned that there was nothing worth much on the camel, but as I had eight or ten pounds in my pocket, I had better get rid of it. Meanwhile Muhammed had run back to fetch up the guide (whom he found quietly sitting down), and it was no use for me alone to tackle four, as there was a pistol and four swords among them, and stones all about handy and continually doing duty. So I backed away towards cover, and when Muhammed and the guide appeared they and the camel load completely occupied the four men, and I dropped my purse and bag of change into two bushes; leaving by accident, rather fortunately, a roll of ¼-mejidis in my pocket, about 8*s.* or 10*s.* worth, and there was nothing worth the risks of bloodshed on either side. The men were Fellahin and not Arabs, and not at all bent on stripping us, but only on some small loot. They did not attempt to search all the baggage, but grabbed out a new suit and a couple of flannel shirts from my portmanteau, and got hold of a waistcoat of Muhammed's, which had about 30*s.* of his and, unluckily, about 50*s.* which the camel man had entrusted to him for safety, and which I did not know of. My revolver was the main attraction, and all four made a rush for me; as the money was safe I took it quietly, and let them find that it was quite needless to grab me by the throat. They were immensely disgusted that I had hardly any money (the ¼-mejidis were enough for a show), and they turned my pockets inside out, felt me all over, and searched for a money-belt, but in vain. The elder man particularly returned to me my note-book, measure, and handkerchief.

Altogether I think the business was conducted quite as pleasantly as such affairs ever are. They then made off down the road we had come, to Deir el 'Asl. I had some difficulty in making Muhammed collect his mind to the needful business of roping up the camel again, tying the cut ropes, &c. I sat down to make notes of what was gone, by where my money lay, so that if the robbers were watching to see if I picked up anything they should not detect it. I then pocketed it, and we went on. I had forgotten to take off my watch, and one of the robbers was much disposed to have it, but I immediately reminded him that it was numbered, and that decided them to leave it. The whole affair was much of a scuffle and there was not time to be too precise in one's arrangements. Happily all my note books and papers are safe. We soon found our guide-man gone on ahead. What share had he in it? He could not have conspired at Dawaimeh, as he was only picked up suddenly at Muhammed's choice at the last moment. He cannot have conspired at Deir el 'Asl, as he was with Muhammed all the time. But I think he saw the men go off before us at Deir el 'Asl, and suspected mischief, and hence his reluctance to go on. That he went on afterwards all the way looks, on the one hand, as if he was not really anxious to return, on the other hand, as if he had no thought of being charged with complicity. On the whole I should not

accuse him. The thieves were almost certainly not from Dâwaimeh, as I had there said to everyone that I was going by a different road to that which the guide took.

We reached Dhâherîyeh about an hour before sunset, owing to the delays, and pitched in a high north wind. The cold wind, after being heated in the valleys, gave me a sore throat. Really the result of the robber's grip, as I had it for weeks after. I wrote a full account and inventory of stolen goods to the acting Consul, W. H. Kayat, a Syrian, at Jerusalem, Mr. Moore being gone to England ; and a line to the Halls, as I thought they would hear some exaggerated report of it, and also asking them to order a new suit for me at Jaffa. These I send off by a horseman as soon as the moon rose, and expect now to hear of soldiers, &c., in the next few days. The messenger was to be paid at the Consulate ; he is a wild maundering-looking *sherif* with long locks.

It is a very hot day with east wind and burning sun, so I shall do very little until the evening. Everything feels hot to the touch, showing that it is well over 98°, and here I am, 2,000 feet above the sea, so what it is in the plain, I cannot guess. After, a cool west breeze sprang up and blew hard, it was still 97° by the clinical thermometer. This is well named Dhâherîyeh, as it is at the back of the world in both senses, being on the high ridge between the Dead Sea and Philistia, and being at the end of all things without any settled habitation south of this, away, away, right down to Arabia.

Three coins were brought to me, none worth buying as they had been much ground down by the finders, and as I could see at a glance what they were. Two were potin of Antioch under Trajan, and the other a denarius of Trajan. They are good historically, as, being all of one time, they point strongly to the buildings about here being of that reign, when there was a great consolidation in the East, as witness the only coins of Nineveh, under Trajan. There is a fine stone building just by my tent, and a very civil man asked me to go round into a courtyard to see more of it : arched passages, two great chambers and a staircase.

The people here are far from agreeable, quite a different manner to the Dawaimeh folks. There is only one pleasant and intelligent man I have yet seen, who showed me the coins and the building. The others are always prowling and peering about as if trying to see if they could steal. When I went only a mile from the village, among the harvesters of the place, I was cursed and threatened with a big stone, and now the night guards began to refuse to come, although well paid. This is all so nasty that I have buried what gold I have, and packed all my irreplaceable note books and papers together, clear of my other baggage, and ready to save them if nothing else. I can't expect every thief to return my note books. The Sheikh is away harvesting, and every man seems to do what is right in his own eyes. Happily, I can always get up to Hebron on foot in four hours from here, in case of a row, and there is the German inn to fall back on there. The people here refuse us water, except for payment. I went all over the hills about this village, and though there

are plenty of natural cave dwellings, &c., yet there is not a bit of Amorite or even Jewish pottery ; what little there is, is Greek or Roman. Then I went on a round walk with a native, but he did not know much of the country. However, he got great faith in the map, from my predictions, and was willing to go as I wanted. We went to Shuweikeh (Socoh) but all the buildings are late, and the main one is a mosque. Then on to Deir es Shems, but, as the name shows, it is Roman, late pottery and tesseræ abound. Then on to Es Semua (Eshtemoah), which is still inhabited ; but Roman work all over the place, and a large castle which they attribute to Mamun, and probably is Arabic. Then to Ra-fat, but again a mosque and late buildings. Then to Attir (Jattir), where the buildings seem again late. Then to Zânûta (Zanoah), where again there is a ruined mosque. In short, none of these Jewish sites show a trace of remains older than the Roman rule of the district, and the active civilization which seems to have remained here into early Arabic times. I suspect that the Jews here were a skin-and-wood-using people, and did not make pottery any more than the modern people. Though there was a good breeze all day, it was hot wind ; and I only took one bottle of water, and was fearfully thirsty. At Zânûta I lay flat on my back for half an hour, done for ; the thirst made my heart so troublesome up the hills ; for though the actual distance was only about 16 miles, the hills were certainly equal to half as much again.

The harvesting of the ants is everywhere to be seen ; and how anyone can have doubted that the ants (either grubs or mature) do use grain, seems impossible. Not only are the tracks leading out of the cornfields converging all on to the mouths of the ant holes, but every ant hole has about it a fringe of husks and chips carried out as waste material. The *débris* is proof positive that the useful material has been consumed. At the present moment there is a line of ants, each struggling with a grain of barley which they are carrying off from what is spilt from the donkey's food

At last, after nearly three days, my messenger returns from Jerusalem, with a reply from Mr. Kayat that he will make a strong representation to the local authorities on the subject.

I want the soldiers to appear about here before I move to Hebron, for otherwise I expect to be robbed again. My camel man (who has safely delivered my boxes at Jaffa) was stopped between Hebron and here, and searched for valuables, on his way down this morning. I hear also that the Arabs are busy, and have carried off sundry cattle, horses, donkeys, &c., in a raid.

I went on a short day's round with a man again, feeling rather lazy in the morning after yesterday. I went first to Somerah (Shamir), where there are many ruins, but all late apparently, with Roman pottery about, and some very debased moulding. On two slabs I saw curious basin hollows, with grooves, altogether too small for collecting rain-water ; perhaps for clothes-washing, where water was scarce. Thence to some wide-spread ruins called, altogether, 'Anab. A mosque remains there

entire ; but there is a puzzling point in the lintel having ornamental crosses on it. Is it possible for Muslims to have not objected to putting them up prominently thus? Yet the kibla niche is certainly the same age as the building. A short way off are the foundations of a church, with a regular apse, and two pillars remaining. If Tiberias is the palace of the king of the fleas, assuredly 'Anab is a "hunting box" of his. While I was just measuring the mosque I welcomed a large population, insomuch that I afterwards picked off 20 from the outside of my clothes ; and how many more were inside, I will not venture to guess. From 'Anab, I went to 'Aseilah and Resm el Muketat, where are very similar ruins, but the latter probably Herodian by the bossing of the stones.

Then to Umm Deimnah (Madmanneh) where there are many more ruins, with two lintels bearing crosses, which prove the late date.

At Umm Kusab there were again similar ruins. Nowhere to-day did I see a fragment of Amorite or Jewish pottery. The old Sheikh of the village has turned up at last, very civil and pleasant, and will keep folks in order, I hope. All my country of to-day is sown with *durra*, and we did not meet a single person or see any one on the hills, from leaving to returning to Dhâherîyeh ; the corn harvest in the other valleys occupies every one.

Next day I made another round to Dômeh (Dumah), where there are Roman building and pottery and another early mosque. Then to Kûrza, where there are some more Roman buildings and a spring half way up the hill, far above the level of innumerable caverns lower down. The water is reached by a well about 20 feet deep, very narrow, lined with rough blocks, and my guide went down and drank and washed and refreshed himself for some time. Then on to Râbûd (? a Rabbath) ; the west part Roman, but the main hill is the first pre-Roman place I have seen about here ; the pottery is mostly about 600 B.C. and some perhaps 800 B.C. ; but nothing Greek or Roman. Rabîyeh near it is nearly all Roman. Here my guide—whom really I guide—stuck behind, praying, *he* says, sleeping, I think, and didn't follow me up to Es Simia, and I saw nothing more of him until long after I had got back to my tent. Es Simia is a large place—streets of buildings of drafted stones. Tesseræ and Roman pottery show the late date of it. This morning a lad came and said he heard I was packing up ; if not, when was I going? This evening a man lounges up, puts his head in, and cross-questions me persistently as to when I am going, is it to-morrow, or in two days? or in four days? All this looks as if some one was intending to overhaul our baggage on the way. There is no sign of soldiers, nor any result of the "strong representation" from the acting Consul, though it is three days since, and this is only 9 hours' ride from Jerusalem. I rather think of quietly going off to Hebron and telling the Kaimakam that he must send a soldier to escort the camel and baggage.

Next day I determined to go up to Hebron with an escort of villagers So after packing the things all ready quietly in the tent, I suddenly sent

for the Sheikh, who came, very reasonable and polite as before, and appointed three men to go with us. Another man, a pedlar with a donkey, was also going, so with the camel driver, Muhammed, and myself we were seven. I got off as quickly as possible after letting out that we were going, so as to leave less time for any party to waylay us. What with the crops, and not going far from the party, I could see but little of the ruins on the way. The two springs at Ain Dilbeh and Ain Hejeri make a beautiful green patch of cultivation, and it seems to me almost certain that they are the "upper and the nether springs" which Caleb gave to his daughter. From the account they must have lain between Hebron and Dhâherîyeh, and nearer to Hebron probably, and one being much higher up than the other exactly agrees to the upper and nether. Khurbet Kan'ân I went over, but it is Roman.

As soon as I had pitched tent at Hebron, by the spring on the Jerusalem road, I went off to see the Kaimakam as to my robbery, since Dura is all in his district. He was not in the office so late in the afternoon, but no letter whatever had come about the business. Here is Thursday, and Mr. Kayat's "strong representation" was to be made on Monday. If I had disregarded the consulate altogether and sent to the Kaimakam direct, I should probably have had all my things by this time. As it is nothing has been done. The suspicious guide had told his niece (who lives at Dhâherîyeh) that if I would give a little I could have all my things again; this proves that he does know the thieves, and, moreover, that it only needs a touch of Government force to make them restore the clothes, &c.

Next morning I went over to the Beit Khŭlîl, the early ruin which I saw with Dr. Chaplin. There I caught sight of an inscription, and then remembered how we had hunted for one said to exist by the well. This is

ΔΟΜΝΑC
ΔΗΜΕΤ

but very weathered. I presume it records one Domna, daughter of Demetrius. The slip of Δημετρι for Δημητρι being a provincialism. This lady must have been born about 210 A.D. (being named after Julia Domna) and the inscription cut about 240 A.D. as a medium date. Moreover, it was cut in its present place, as the inscription is on the edge of the block which runs deep into the wall, and cannot therefore be a re-used tomb-stone, as I at first supposed. This shows that the building, &c., and the relining (in which this is) existed before the time of Constantine, and cannot be his basilica. So far satisfactory; as my impression was and is that the building is Amorite or early Jewish, and the relining is Herodian. I found the dressing marks on the stones, and they are pre-Herodian being cut with a small pick (*long stroke dressing* I should call it) and *not* a comb pick. There

are traces of a second inscription on a block by the side of Domna's: this is BY . . . . . IC.[1]

I then went off after breakfast to look for the Kaimakam, but found, contrary to what I had been told, that he would not come, being Friday. So I made up my mind to stop a day and see him to-morrow. I let off Muhammed and the camel man to go to the Haram, and wished that I could have changed places with one of them, but it would be much as one's life is worth to be caught inside.

Muhammed tells me that the masonry of the wall inside is like the outside, but much finer. Some day, when the French or Russians come, the Hebronites will have their claws cut, and we shall be able to go all over the place.

I then went off in the afternoon to see some other sites, but they all proved Roman. I heard a new variant on the regular Syrian curse. *Ikra beitak*, "May your house be ruined;" this was *Ikra beit abuk ala netfit*, "May the house of your father be ruined to bits." The Egyptian *ibn el kelb*, "Son of a dog," is here amplified to *ibn sitash kaleb*, "Son of sixteen dogs," *i.e.*, back to the great-great-grandfather, all were dogs. I wonder if any one will write a comparative history of *Curses*; this is a fine subject to let, properly studied with reference to countries and habits of the people. I can imagine comparative tables, showing the racial proportion of (1) personal, (2) ancestral, (3) possessional, (4) actional, (5) extra mundane, &c. Of course the blessings must be treated with them as their nature is similarly direct or indirect. "The comparative study of reflective wishes," is a neglected branch of Anthropology.

I had another look over Beit Khŭlîl, but did not see anything fresh. I measured the old lintels and door sills built in *on edge* in the relining; the door was bivalve, each half 4½ feet wide, 9 feet in all, and each half was fastened by two bolts on the sill.

From the lintel being slightly shorter between the pivots than the sill is, I suspect the doors swung to by their own weight, rising slightly when pushed open. Next morning, at ten, I went again to the Governorate, but neither Kaimakam, nor any other officials were there, nor would be there till some time after noon. I could not stay indefinitely in Hebron in this way, so I had to leave the matter to the "strong representation" of H.B.M. Consular Agent.

We then went off to Beit Jibrin, over no sort of a road in some part of the hills. I looked up one or two Khurbehs on the road. Beit Jibrin is essentially Roman, with mediæval rebuilding, and all the places around, so far as I have seen, are Roman also, with one great exception. Tell Sandahannah (mediæval name Sant' Yohanna) is a high commanding mound, all the surface of which is Seleucidan, so far as can be seen, with only single scraps of Roman pottery. But at the north-west side, where

[1] A copy of this inscription, forwarded by Rev. J. E. Hanauer, was published in the *Quarterly Statement* for October, 1889.

it joins to the ridge of Khurbet Merash, there is a large tract of Jewish pottery back to the earlier kings, I should say.

My belief is that this is only an outcrop of the Jewish pottery not buried by the Seleucidan town, and that the whole mound is Jewish beneath. It is too high to have been all the accumulation of Greek times. Now this joining Merash (which was evidently a great place, as the battle (2 Chron. xiv, 9–12) was named after it), I take it that this Sandahannah is the original Marasheh, the name of which has only clung to a spur of the hills. This seems to have been a great fort commanding one of the main roads into the hill country and Jerusalem; and the tactics of Asa seem to have been to let the Egyptians enter a valley past the fort, and then attack them with the army in front, and the garrison in the rear, thus taking them so that their numbers were useless.

I think it would be well to cut into Sandahannah and see what there is under the Seleucidan. There are plenty of Greek buildings to clear, the walls of which show all over the surface, and they might give some inscriptions. It is a good point finding the early date of at least a part of this great mound, especially as it links on to history.

It is curious how very short the Syrians are as to thirst. In Egypt I do not remember any difference between the natives and myself. Here they are wanting water every hour or half-hour; not that they take much at a time, only half a pint or so. On the contrary, I go quite happily for four or five hours, by which time I am a quart in arrear and begin to be thirsty. Two quarts in arrear, I feel bad, and three quarts gone, I can hardly stir. But these fellows are utterly miserable before they need a quart. One would have thought that Ramadan would have trained them.

From Beit Jibrin we went on to Akir (Ekron). I looked over Tell Bornât, which seems to be later Jewish on the surface, certainly not Roman.

Next at Dhikerîn, though there are pieces of Roman and Arab pottery about, I found some Amorite pottery on the top, showing that it is nearly all early. I then came to Tell es Sâfi (supposed to be Gath), which is a large mound on the top of a ridge of chalky limestone; a village now covers one side of it. Here I found Amorite, or early Jewish pottery, up to nearly the top, and no Greek or Roman. A polite inhabitant showed me a place where they have uncovered an ancient wall of drafted blocks, which they were gradually quarrying away for stone. From the method of the stone dressing I should suppose it to be Jewish.

Hence I went to Mekennâ (Meconna), where the slight mound appears to be of the later Jewish and Persian period, but there was no Roman nor later Greek pottery. At Umm Kelkah there is another of those strange bottle-shaped caves, which I have not yet mentioned. They are common all over the district of Beit Jibrin, and in fact wherever the rock is of the firm, yet soft, white limestone. The usual form is thus about 25 feet deep, and 20 to 25 feet across. They are probably early, but were certainly used, and made down to Roman times, as some have rows of columbarium

niches. Some, I presume the later ones, have a winding staircase down the side, entering by a side cut apart from the top hole. There is very little pottery at Umm Kelkhah, probably both Jewish and Roman.

'Akir is entirely modern, apparently ; there is no mound, the village lying in a slight hollow by the well, and it cannot have been a city of much size. I rather think that it had its reputation and importance from the oracle of Baal-zebub, and was not a political or commercial place. The only ancient thing I saw was a large mortar of black trachyte, with handles pierced so as to turn it over on pivots to empty it. On one side is a design, apparently the Egyptian *tat*, with the sun and moon on each side, and palm branches above. The well at 'Akir is a pretty spot ; a large wide spreading tree stands over it, a waterwheel with a band of rope, with jars fastened on to it, is worked by a mule, and raises a constant stream of water ; this flows into a tank, from which the cattle are watered, and all the women and girls of the village bring their jars to fill at the stream.

I have had a constant difficulty all this trip in getting sufficient sleep at night ; what with guards, dogs, donkeys, and villagers, I have been cut down sometimes to four hours, and I have been all day nearly falling asleep on my donkey, and with a miserable headache. This is a disadvantage in going about in the summer, the nights are only ten hours, and there is not much time left out of that if you are disturbed.

At Dejan the ground is being dug into for quarrying, and I could see by a clean section that there is only 3 or 4 feet of stuff, and that is Roman.

I then reached Jaffa and found Mr. Hall at home and most kind in every way. I turned over the baggage, put together what should go into store, and sent it off by the camel-man to Dr. Wheeler at Jerusalem.

I saw a very interesting sight at Jaffa. On a piece of waste ground, almost out of the town, were five miserable tents, and in them, or rather under their shadow, were some of the wandering iron-workers, the descendants of the primitive smiths, who went from place to place.

They were not at all of the Arab or Syrian types. Most of the men were away, looking for jobs, but I noticed one with a close thick short beard. The women varied much in type, one was of sallow complexion, with very rounded features, another was of a European type, with fairish skin, and a handsome intelligent face, with an enormous luxuriant head of black hair. She was blowing double bellows of goat skins. They reminded me more of gipsies than of any Semitic people.

I arranged with Mr. Hall about the sets of photographs of Syrian types, of which he had sent out some already for me. They will go to Dr. Elliott, at Gaza ; Revs. C. T. Wilson, Jerusalem ; H. Sykes, at Salt ; T. F. Wolters, at Nazareth ; Dr. Torrance, at Tiberias, all of whom are photographers, and one set remains at Jaffa for any one else to see.

I drew up suggestions to these gentlemen for selecting and photographing groups of natives, classified according to the ancient race types in such a way as to get statistical percentages of the different types in each place, and made six copies of the paper to go with the photographs. If this succeeds we may learn a great deal as to the distribution of the Amorite, Hittite, Hyksos, and other races in Palestine.

HERR SCHICK'S REPORTS FROM JERUSALEM.

I.

The New Road North of the City.

In one of my reports made during last year, I spoke of some discoveries made when the new carriage road along the northern wall of the City of Jerusalem was constructed. This report was published in the *Quarterly Statement*, 1889, page 63. It comprised the *western* part, and now I have to report on the *eastern* part—namely, from Damascus Gate to the north-east corner of the city.

The sill of the Damascus Gate is 2,471 feet above the Mediterranean, and 200 feet north of it the ground on the Ordnance Survey Map, scale $\frac{1}{2500}$, is 2,481 feet, giving a slope of 5 per cent. This slope is now greater, as the crossing-point of the new road is made about 5 feet higher, or 2,486 feet above the Mediterranean. It was made higher in order that the new carriage road coming from the west should not descend so much and ascend so much again. On both sides the hills of rubbish were cut through, so that the carriage road is much more level than the former road. South of Jeremiah's Grotto it was raised about 6 feet by filling up the depression, and at the south-eastern foot of the Jeremiah's Grotto Hill, where there is a little "tomb" building, lowered and cut through the rubbish, so that at the crossing-point, where the road comes out from Herod's Gate, or Bab ez Zahiré, and goes northwards on the eastern slope of Jeremiah's Grotto Hill, the level of the new road is about 6 feet deeper than that of the old one. By this it was seen that there is *no* "Roman road," as Dr. Merrill supposes in his little pamphlet, "The Site of Calvary." If such had been here, it would have been cut through; but no traces of such a road were met with. Further east, in the depression of the ground, the new road was elevated by filling up, forming a dam or causeway, with a small bridge for the water to go through under it. Then, further east, in the fosse, it was lowered, by which means it was shown that there is much earth in the trench, which originally was much deeper. The real bottom was not seen in any place, so the exact depth cannot be stated. By this lowering of the road, the wall, and especially the rock scarp, was laid more bare, and it was

seen that at the eastern part the ancient wall formerly stood several feet further out, and ran more straight; and the same is the case for 240 feet along the eastern wall. There are also some indications that the ancient corner tower was somewhat longer and wider than the present one. It seems also that before the fosse was made there had been a pool sunk into the rock, which became destroyed when the fosse was excavated. This pool had sides of unequal length and unequal angles, like the pool of "Sitti Maryam," on the east side of the tower; the latter is somewhat larger than the former one had been. I always had an idea that if excavations were made at the angle of the fosse, a door or outlet for the water accumulating in the fosse might be discovered; but unhappily in making the road the neck of the rock had to be cut through, and a bridge built over it for the road on a higher level which crossed it, so that no excavations were possible. East of the said neck is a continuation of the trench, the bottom of which forms the bed of the new road for about 100 feet, and at the end, on the northern side, is some masonry on the top and edge of the cliffs, which I consider to be the remains of an ancient gate (*see* Ordnance Survey Map, $\frac{1}{2500}$).

Here the new road makes a bend and runs south and south-east on a course where much filling up was necessary. Lower down, in widening the old road, rock-cut tombs were laid bare, and partly destroyed. They are the usual smaller kind of Jewish rock-cut tombs, and of no particular interest. I counted five small chambers. So far the road was finished at my last visit. In my next I will report what has been done further. The level is, at the corner tower, 2,456 feet, and at its lower part, where it meets the old road coming down from Stephen's Gate, or "Bab Sitti Maryam," 2,351 feet—hence a difference of 105 feet in 1,400, or 7½ per cent.

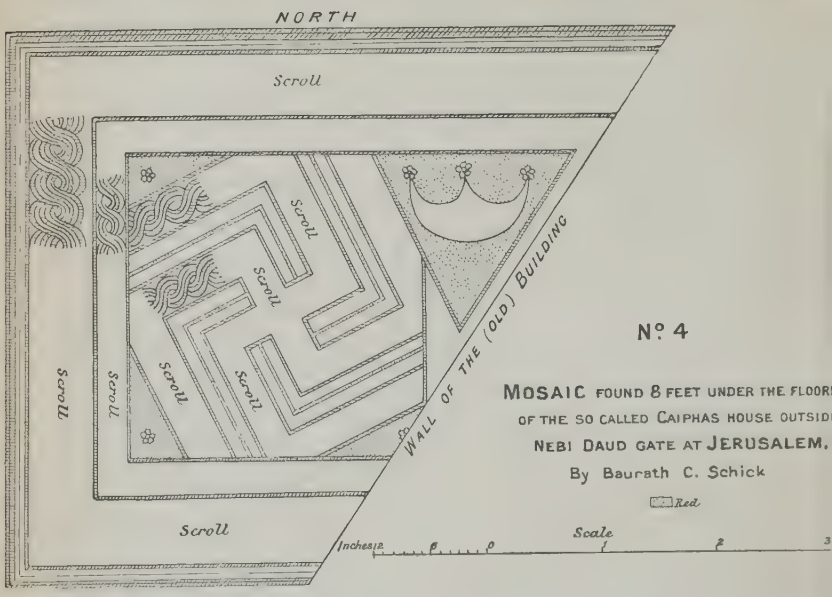
II.

New Discoveries at the House of Caiaphas, on the so-called Mount Zion.

The so-called "House of Caiaphas," outside the southern part of the city wall, and 150 feet distant from it, belongs to the Armenians. It consists of a little church, a small convent, and rooms embracing a small court, the whole being enclosed by a high wall, without any windows or openings, except a little entrance door on the north side. This wall had been for a long time defective, and one day the eastern and part of the southern side fell down.

In digging foundations for a new wall and other additional buildings, an underground passage was found, and in the court under an arch, which is also to some degree unsound, there was found, 5 feet deep under the present floor, an older floor, laid throughout with fine Mosaics, of which

I give a pattern, as I could not find time to draw out the whole. The Mosaic cubes are of three colours—white, black, and red. At other



points, also on the same level, similar Mosaics were found, proving that some building of importance once stood here.

III.

A newly-discovered Rock-cut Tomb at Aceldama.

In one of my former reports I spoke of a newly-discovered rock-cut tomb near Aceldama, at a place called Es-Shamma. It was illustrated by a plan and section, and a copy of the inscription found there. The piece of ground in which this tomb and some other things (which I reported at the time) were found was soon afterwards sold to the Latin Convent, and is now their property. They went on excavating the ground and found some more rock-cut tombs, of which I send plans and section.

The newly-discovered one was certainly made in a quite different time from that in which the others were made. The workmanship is rather rough, and the floors and ceilings are slanting down, according to the decline of the strata. Some of the *kokim* are rather wide and high, especially one, which is also unusually long (8 feet), so that one gets the

impression they were not intended to be for one corpse only, but for several. At the door was found a very large stone with broken corners, so that it might be rolled more easily when the tomb was to be opened or shut, but it was far from being circular.

Another tomb, a short distance east of the former, has rather a large court hewn out in front, with an elevated table of rock. This, and also the inside, gives the appearance of being unfinished. The door is a usual one, but the room is in every respect irregular. The inner room is only 7 feet 6 inches by 7 feet wide, and about 6 feet 6 inches high, without any mark of *kokim* or bench, but has in the floor a kind of pool, 3 feet wide each way and 2 feet deep. This tomb also seems to be unfinished, and was very likely used as a collective tomb, dead bodies being put one upon the other. I saw no bones in it.

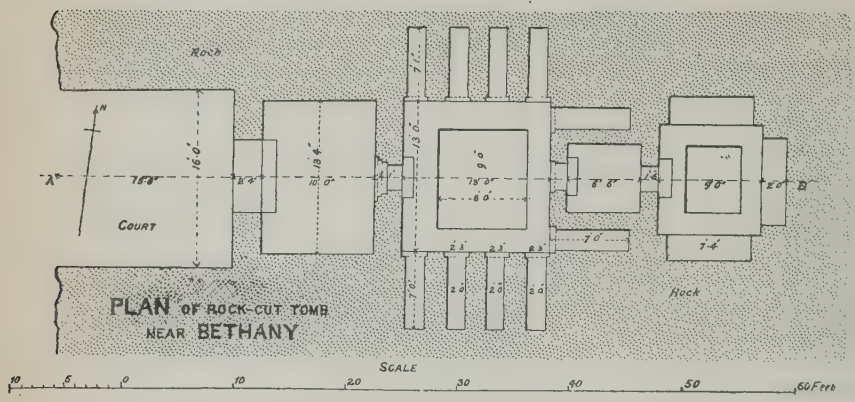
IV.

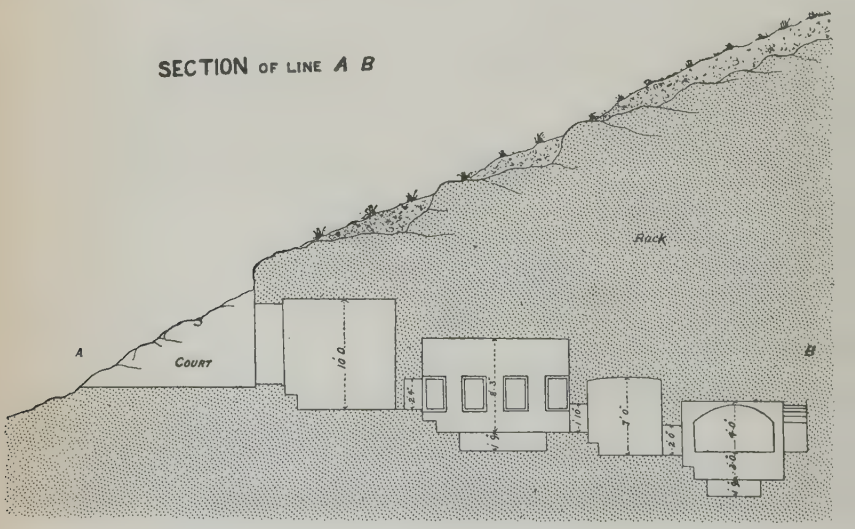
Newly-discovered Rock-cut Tomb near Bethany.

When the road from Jerusalem to Bethany and the Jordan was made, people had to gather not only small stones, but also material for covering them—"hower," as it is called in Arabic. "Hower" is a kind of chalk, and very good for roads. When digging to find such they came to an opening, and on going in, found several chambers, all hewn in the rock. When I heard of it I went there, examined and measured, and made the adjoining plan. The tomb is in the valley which runs from near the top of Mount Olivet southwards down to the Wâdy en Nâr, or Lower Kedron. The road to Bethany crosses this valley, making a large bend. The newly-discovered tomb is south of the road on the eastern slope of the valley, just opposite the lower quarry where stones are broken for buildings in Jerusalem. All this neighbourhood is of a soft or chalky limestone, and in this the tomb is hewn very exactly and regularly, the lines being straight with exact angles, as is seldom seen. First, on the decline of the hill, the rock is cut down perpendicularly so as to form a court 16 feet wide and long. On the eastern side of this court a doorway, 6 feet wide and 7 feet high, is hewn in the rock, the partition wall being 2 feet 4 inches thick, and two steps downwards lead into a square chamber, 13 feet 4 inches wide and 10 feet deep and high. Flooring and ceiling horizontal. On the eastern side, and close to the bottom, is a doorway 2 feet square in a wall 2 feet and a few inches thick. Towards the west, or outside, the door is widened by three rebates, the outer one forming a kind of cornice and arch over the entrance

Creeping through this doorway and downwards two steps, one comes into a similar, but larger room, exactly square, 13 feet by 13 feet, and more than 8 feet high; looking round one sees on three sides exactly equal-sized *kokim* in the walls, and at the same height as the doorway.

There are four in the northern and four in the southern wall, each 7 feet deep, and three in the eastern wall. Of the latter the one to the right and



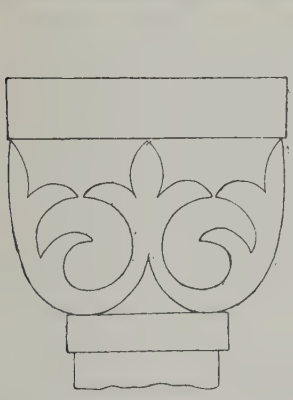


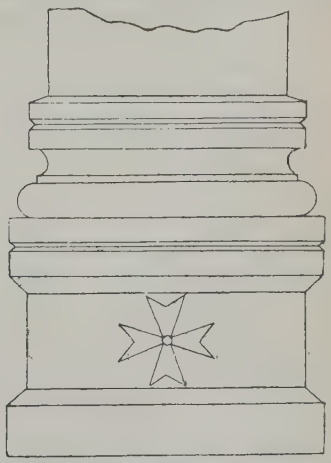
to the left are similar to the others and of the same dimensions, but the middle one is a doorway (opposite the former) in a wall only $1\frac{1}{2}$ foot thick. Each of the ten *kokim* has on its outer end a cutting or fold around it into which a stone slab was fitted, and so the hole shut up. I found these slabs no more before the holes, but lying about, showing that the tombs had been rifled; also I could not see any bones, or inscription, or marks. On the floor of the room there is sunk a pool about $1\frac{1}{2}$ feet deep, and 9 feet by 8 feet wide

Passing through the last-mentioned doorway, and also two steps downwards, one comes to a small and lower room, a kind of ante-chamber, without any receptacle for dead bodies, 6½ feet deep and 6 feet 2 inches wide. Seeing on the eastern wall an opening, the explorer gets the impression that there will be no end of rooms, one behind the other, but on creeping in, and also two steps downwards, he finds himself to be in the last, which is a regular tomb-chamber with three alcoves or niches for dead bodies, on each side one, except the door side. These niches are benches, covered with an arch of rock, as shown in the section. The rest of the ceiling is exactly horizontal. On the bottom there is a pool about 1½ feet deep, 4½ feet by 6 feet wide. The room itself, without the recesses, is 10 feet by 9 feet wide, and 7 feet high. It is remarkable that the floor of each room is about 20 inches lower than that of the one before it, for which there must be some reason. All the rooms could have been made on one level, and with the same effect if the doors had been put 20 inches higher, except perhaps for one thing : in the afternoon the sun's rays can fall even in the innermost chamber as it is now, but if all were on one level this could not be, or at least only at sunset.

Note.—When reporting on the eastern part of the north wall of the city and the new road going down to Gethsemane, I omitted to mention that the rock on which the north-east tower once stood was laid bare. It extends as far west as the bend-point of the modern wall. The present tower, or Burj Lac Lac, is only 37 feet wide, whereas the old one was about 76 feet, or nearly the same size as "David's Tower" and the one found by M. Maus east of the Church of St. Anne. These observations are against the idea that the old city did not extend so much to the north-east, but that the Moslems added this quarter to the old city.

In building shops outside the Jaffa Gate the foundation of the present





town wall was laid bare at another point, and shown also here to stand on

earth and not on the rock, as I reported in a former communication. I observed also a capital and a pillar base which had been found at this spot, built into the modern building, of which I give sketches one-tenth of the real size. The pedestal is of red mizzy stone, but the capital of a whiter and better sort of stone.

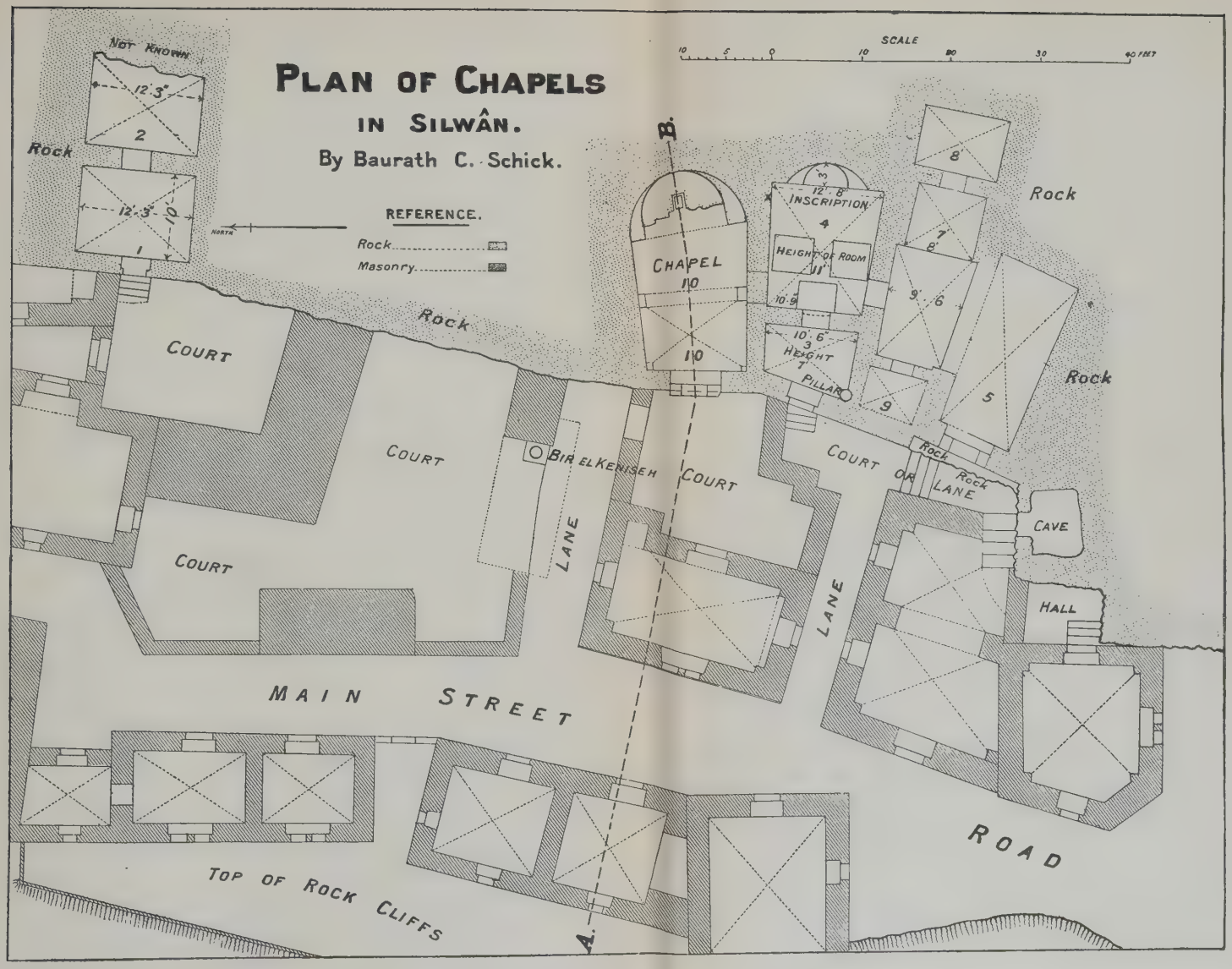
V.

Another Rock-cut Chapel at Silwân.

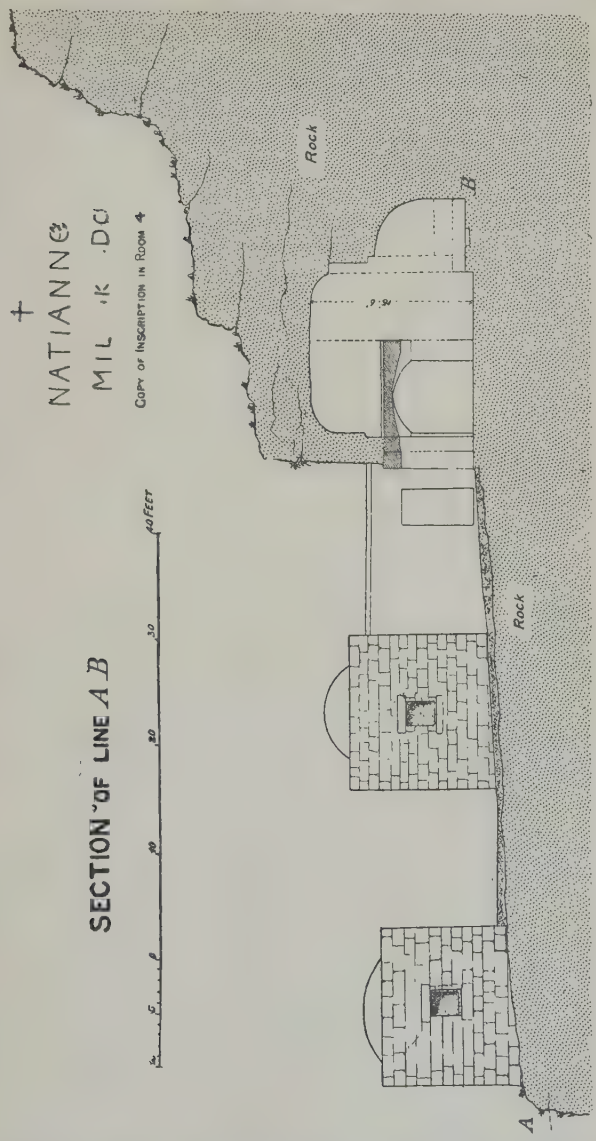
About ten days ago I was told that more rock-cut chambers had been found in Silwân, the walls of one being covered with old inscriptions. As soon as possible I went down with two of my men, in order to see and examine them. But it was a harder task than we expected. The people told us no such things had been found, or, at least, that they had not heard of it. Going through the village and inquiring, we had already come without result to its other end, and I had become convinced that the chambers which I some time ago examined and reported upon must be meant. However, a man, very likely hoping to get *bakshesh*, at last said he would show us such a place, and so our examination began, and I will now describe the results.

Below the Tomb of Zacharias, in the Kidron valley, the road divides, one branch going down the valley to the Virgin's Fountain, &c., the other eastward and upwards, to the threshing-floor of the village. This is an even horizontal terrace of some size, situated between the lower or western cliff and the eastern and higher one. At its southern end the main road or street of the village begins, having houses on both sides. On the second house on the eastern side there was pointed out to me a depression or niche in the wall, caused by cutting out a large piece of stone bearing an inscription, which had been sold by the proprietor. As the spot is so exposed, that any explorer visiting the village must have seen it, it is probably one already known, and perhaps published. The man went with us a little further, and then in a lane branching off eastwards from the main road, and near its end, showed us a door in the southern wall, passing through which we came into a court, having on its eastern wall, which was formed of the upper rock cliff, a door, which stood open. A child was crying inside, and the mother, appearing at the door, allowed us to enter and see the caves. The child became quiet when taken up, and so we could examine the cave at leisure. It is a double room, one part behind the other, of no special interest. The rooms were never tombs, but chambers for habitation; as people now live in them, so it was from the beginning. They are entirely cut in the rock; the outer 12 feet by 10 feet wide and 8 feet high, the partition wall about $2\frac{1}{2}$ feet thick, with a door in the centre. As there was much "nettish," or brushwood for fuel in it, I could not get its dimensions exactly.

In order that this and my further explanations and descriptions


PLAN OF CHAPELS
IN SILWÂN.
By Baurath C. Schick.
REFERENCE.
Rock
Masonry
SCALE
10 5 0 10 20 30 40 FEET
NOT KNOWN
12·3"
2
12·3"
10'
1
NORTH
Rock
Rock
COURT
COURT
COURT
BIR EL KENISEH
LANE
CHAPEL
10
10
INSCRIPTION
12·8"
4
HEIGHT OF ROOM
11'
10·9
10·6
3
HEIGHT
7'
PILLAR
8
7
8'
9·6
9
5
Rock
Rock
COURT OR LANE
Rock
CAVE
HALL
LANE
MAIN STREET
ROAD
TOP OF ROCK CLIFFS
A.
B.

may be better understood, I prepared the adjoining plan of the caves and surrounding houses, also a section and view of one part of



them. As I told the old man this was not what I wanted to see, he said there are some others, not recently discovered ones, but

inhabited, and one of them with an inscription. So we went back into the main road, and about 70 feet southward, in another lane which branches up eastward, we found near the end in its southern wall a door leading into a similar court, and with an opening in the cliff, or eastern wall of the court. This door was locked, so we went back to the main road, and in it, 25 feet further south, came to another lane which branched off eastward (the fourth when counting from the north). This lane ends at the cliff, or high scarp of the rock, in which several doors or openings were visible. Along the cliff is a kind of passage, in the northern corner a few steps lead up to the door of a room, inhabited by a fellah family. On entering, we found this to be a double chamber, entirely cut in the rock, but the outer part arched or vaulted by masonry. The reason of this I could not learn, but very likely it was because of unsoundness of the rock ceiling, for I found this room only a little more than 7 feet high, whereas the inner is much higher. The vault rests for the greater part on the rock walls, but at the south-western corner, on a piece of a granite pillar-shaft. This room is rather small, averaging about 10 feet by 7 feet, of an irregular shape; very likely it had once a door near the pillar leading to the adjoining room, but as the wall is plastered I could not ascertain whether this was so. In the centre of its eastern (the partition) wall is a door like all the inner doors, and the curiosity is that immediately inside the door there is on the floor a pit, 4 feet by 3½ feet wide and 3 feet deep, and close to it further in two similar ones, as will be seen in the Plan. The purpose of these pits is not clear. They were not tombs or graves, being too short and too wide. They were either for keeping water, or storing other things, when the rooms were used as lodging-places, or, perhaps, when for a time this inner one was used as a chapel, bones - - not corpses—might be placed there. When the rooms were inhabited these pits required coverings, which must have been of wood, as I found no indication of their having been of stone. The inner room is (without the apse) 14 feet long, 10½ feet wide in the west and 12½ feet in the east, and about 10 feet high. The eastern wall had a regular half-circled apse of 3 feet radius, which at a later time has been much damaged by rock being broken off in the north and south, as shown in the Plan. The floor of the apse is smooth, and about 8 inches above the main floor of the room. The rock looks rather unsound, and is full of small cracks, and, it having been recently white-washed, these cracks and marks of the chisel, or other unevenness, being dark, give the appearance of *writing*. I explained to the proprietor the real state of things, but he still believes the marks to be writing, which only I do not understand. On the north wall, near its eastern end and 7 feet above the ground, there is really a small Latin inscription, which I copied (*see* section), as it was impossible to make a squeeze, owing to the unevenness of the surface.

On the southern wall I could see that there was once a door communicating with the next room, No. 6. The question arises whether this room

has once been a special Christian chapel, as the apse seems to indicate? One is inclined to say, yes! although it cannot be definitely proved, as even a dwelling, or a place where bones were stored, might have a shrine. To me it seems that in the middle ages, or even later, a Convent or Laura of Monks or Anchorets may have been here, using already existing Jewish and Canaanite rock-cut chambers.

When we came out I was told that the key for the southern door had been brought, so we went to it and found the door itself and surrounding masonry to be quite new. A few rock-cut steps lead up from it to a higher ledge, while the way goes horizontally into the room No. 5, which is on an average 9 feet wide, 20 feet long, and about 7½ feet high. It is connected with another room, No. 6, which is on an average 13 feet long, 9 feet wide, and about 9 feet high—a good deal higher than the former. The partition between is only observable on the ceiling; there is not an arch but a kind of ledge projecting a little downwards, and immediately under the ceilings of both rooms there is a cornice all round, the workmanship of which is excellent. On the north wall there is a door, now walled up, which led to No. 4, and also one in its western wall, once leading to No. 9. As I could not go into the latter I give its size on suggestion. On the eastern side of room No. 6 there is a large recess, No. 7, about 8 feet wide, 7 feet deep, and 8 feet high, somewhat lower than No. 6, also this recess has a cornice all round under the ceiling. On its eastern wall is a door leading into another room, No. 8, done in the same way, and 10 feet by 8 feet wide, and about 8 feet high, without any apse or recess. That all these rooms were once human dwellings is without question, and that Christians once lived in them is shown not only by the Latin inscription with a cross over it, but also by a larger cross chiselled into the rock, over the door of chamber No. 5. The cross is that of the Knights of St. John, with 8 sharp points, standing in a double ring, the largest nearly 2 feet in diameter. Over it, on the top of the scarp, there is another room, made of masonry in a partly natural cave. To climb up to it was dangerous for me, and it seemed to be without further interest.

South of room No. 5 the cliff (or scarp) forms a kind of projecting angle and here also a chamber of minor interest and smaller form is cut into the rock. A few steps lead up to another corner now used as a kind of hall or ante-chamber for the next house (*see* Plan). When leaving this place and coming into the main road, followed by a number of people, I was told that the door of No 10 was now open; so we went there. On the north side of the lane and partly under it, there is a cistern, called —as the people told me—Bîr el-Kenîseh, *i.e.*, the "Well of the Church;" it is cut into the rock or built into a cleft, and the arching stones project above the surface of the road. East of its mouth there is a block of masonry of considerable height, its purpose I could not learn, but think it is the covering of a stair leading down into the cistern. Opposite the latter is a door leading to the court already mentioned. Its level is nearly the same as that of the threshold of the door in the cliff leading to No. 10.

This door was also made lower and narrower by masonry. On entering one finds himself in a room 12 feet wide and 7½ feet high, vaulted by masonry, its four legs or resting points on small pieces of masonry, but further in there is a part much higher, 15½ feet, and at the same time also wider, the east wall rounded as a large and regular apse ; but in some degree slanting. The floor of the apse is 8 inches higher than the floor of the room, but it is partly broken away now. It had in the centre a square hole about 1½ feet long, 10 inches wide, and 8 inches deep, with groove all round for letting in the cover, which is gone. The apse has on the ground a diameter of 10 feet, but about 1 foot higher, 13 feet 6 inches, with a radius of 6 feet 9 inches, an arrangement which I observed here for the first time. Also its ceiling is unusual, as will be seen from the Section. I found no inscription ; perhaps, if the room were whitewashed, some might appear. The people told me there was, formerly, also a communication between these rooms and the others, the whole forming a "Monasterion," as they said. It may be so, but I observed no indications of a door. That this chamber, No. 10, was a chapel, is quite clear.

VI.

Some Excavations on Mount of Olivet.

An English gentleman, Mr. Gray Hill, has recently bought a piece of ground on the northern top of Mount of Olivet, or perhaps already belonging to the Scopus. He intends to make a cistern and to build a house there, also to make a wall round about the land ; stone quarrying and excavations are, therefore, going on, and some old remains have been found. First, a small square pool, only 5 feet by 5 feet wide, and about 4 feet deep, hewn in the rock, with its "musfaih," or filter, at the side ; further, two caves, hewn in the rock, which were originally Troglodite dwellings ; the northern one is a square room, 7 feet 3 inches by 8 feet 6 inches wide, and somewhat over 7 feet high ; the roofing no more exists, and its northern wall, in which was the door, is also for the greater part destroyed ; in the western and eastern walls are small recesses. The southern chamber is about 105 feet distant from the latter, the pool mentioned above being between them. It is not so regular as the other, is rather larger and of a rounder form ; there are also two recesses in the wall, but much larger, and of irregular form ; one of these formed the fire-place, as there is a chimney. A stair, forming a kind of trench, led downwards to a square door, nearly 5 feet high, and 2 feet 4 inches wide ; three of the steps are preserved. On the western side of this trench, which is about 4 feet 6 inches wide, is a ledge of rock, in which is cut a small channel to carry the surface-water to a small pool 2 feet 10 inches by nearly 2 feet wide, and about the same deep, situated partly

on the side, partly over the room close to the door. These arrangements were made to avoid the surface-water running down into the room, and at the same time to gather it as a supply. The greater part of the roof being gone, the room became in course of time full of earth and *débris*. When this was cleared there were found a pillar-shaft, 13 inches in diameter, and 2 feet $1\frac{1}{2}$ inches long, and many hewn stones of peculiar shape. Further were found pieces of Mosaic flooring, the tesseræ being of white stones, and still holding together; also jar handles and many pieces of pottery, a small metal vessel, some old coins, &c.

VII.

Recent Excavations at Siloah.

1.—*Searching for a second Aqueduct.*

The idea of a "second" aqueduct from the Virgin's Fountain to the Pool of Siloah met with several opponents, although I had found such a one, or at least the southern part of such a one, for a length of about 400 feet, which I reported at the time and referred to on several subsequent occasions (*see* especially *Quarterly Statement*, 1886, page 197, illustrated with plan and sections). As it was desirable to look for traces of this more to the north, and the Secretary wrote to me: "the Committee hope that you will do something in the way of excavation," I made the necessary arrangements and started work in the middle of April, although with only a small number of men, in order to keep down the expenses. As the Committee had not fixed the actual points where I had to dig, I chose them to the best of my judgment, commencing high up on the slope of the Ophel-hill, where I might be in some degree sure to find the rock on a level a few feet above the bottom of the famous aqueduct of the Virgin's Fountain. The point fixed upon is about 190 feet north of my former shaft, C (*see Quarterly Statement*, 1886, page 198, and plan), and at the contour of the present ground, 2,125 feet above the Mediterranean (*see* Sir C. Wilson's Plan of Jerusalem, scale $\frac{1}{2500}$; or Sir C. Warren's portfolio, plate iii).

On sinking a shaft there was found earth for 4 feet, then for about 4 or 5 feet small stones and small stone chippings, so that it was necessary to put in wooden cases; after this, at a depth of 8 or 9 feet, the earth was hard, and we could go down to any depth, the earth being mingled sometimes with stones and boulders. At 27 feet the rock was found at a level of 2,098 feet, falling towards the east, with a decline of 12°, but on the north-west corner of the shaft a scarp was visible 2 feet 6 inches high, and opposite there was masonry, so one might think there had been here an open channel from 2 feet 6 inches to 3 feet wide; but seeing no traces

of any cementing, and at the same time the level being too high, I decided to fill up the shaft, and to make another one 23 feet lower down, as we could not drive a gallery. This second shaft, on a level 2,117 feet, is a little more south, and only 55 feet west of the road in the valley. The nature of the ground was similar to that at the first shaft, and the rock was struck at 35 feet deep, level 2,082. It had a decline towards the east of 25°, which seems to be the average decline of the eastern slope of Ophel-hill. The earth being hard, the workmen undertook to make a gallery towards the site of the first shaft, but as the rock rises rapidly, they had to make the gallery higher and higher, and so gradually filled the shaft again for about 8 feet. Having worked westwards for about 10 feet they came to a rock scarp, on the bottom of the gallery, so the latter was driven further on the surface of the rock to a distance of 16 feet, where a massive wall was met with which the workpeople, without having cased the gallery, would not try to break through. If it is the same which was met in the first shaft it must have a thickness of 5 or 6 feet. I wished now to descend on the scarp, which was rather a difficult work, going on very slowly, and when at 6 feet deep small boulders appeared I had to give up the work. As in this ground, from level 2,082 to 2,094 feet, no trace of an aqueduct was found, I thought very likely the wall above-mentioned, which is situated at the desired height, might be the very aqueduct, and that the scarp might be the wall of a pool, into which the water from the Virgin's Well came ; so I thought it best to make a third shaft, south of both, in the position where the wall would be if it went straight, and so come upon the wall, and find the aqueduct, if really there is one. Unhappily no wall was found, nor any aqueduct, but at 30 feet 6 inches deep, on a level 2,091, the rock was met horizontal ! Disappointed, I made short galleries on three sides of the shaft, but without success. Convinced that what I looked for was not to be found here I gave up the work, and filled the shafts again.

2.—*Searching for Gate of City of David.*

During the time these three shafts were being made, four others were also sunk, much more to the north, and not in connection with the aqueduct, but rather with a view to find out the old gate of the city of Jebus, the gate at the end of the road coming up from the Virgin's Fountain to the fortress of the Jebusites and the City of David. As in the *débris* on the eastern slope of Ophel many pieces of old pottery are found, the fellaheen sometimes dig in the ground in order to find them for making "hamra" (pounded bricks), which is used for cementing cisterns. Whilst doing this they came to a place where there were walls on two sides, and having observed that further up the hill traces of walls were seen in the same line, I thought that probably this once formed a kind of tunnel, with door at each end, and forming an underground access to the City of David. I wished, therefore, to find out (1) if there were on the bottom steps hewn into the rock ; and (2) if there were openings in both

end walls. Shafts were therefore sunk, and the locality carefully examined, but neither steps nor doors were found.

The tunnel is situated just where we should look for one, and runs in the desired direction. It very likely formed an underground approach to the city, which became destroyed, and was not properly restored in later times, but became converted into a pair of rather poor cisterns, which in turn got out of repair and fell to ruins.

C. Schick.

SCULPTURED FIGURES NEAR KÂNÂ.

Last Saturday (24th) I returned from my trip to near Tyre, where, in accordance with the desire of the Committee, I had proceeded to photograph the ancient figures mentioned by Guérin and Rénan.

I started at six in the morning from the new Khân Skanderûna, a tolerably clean native inn built close to the sea shore on the site of ancient Alexandroschene, near Râs el Bayâda, and proceeded to the white "ladder of Tyre." This narrow defile, above the steep rocks of Râs el Bayâda, is becoming a rather dangerous path on account of the crumbling rock, masses of which roll down to the road from the overhanging cliffs above and partly narrow the path, partly in their fall ruin its borders on the sea side. It is, too, becoming again a hiding place for highwaymen, who, as I hear, lately committed several crimes here; unfortunately the new "chaussée," which would avoid the Bayâda road entirely and cross the mountain higher up, is not yet finished. I continued the usual road to Tyre along the sea coast, and arrived at Râs el 'Ain at 8 o'clock in the morning. From here I took a directly eastward course, passed the column 'Amud el Atrash, followed the wâdy up to the brackish 'Ain Furâwîyat, left the small village Beit Hûlêi to my right, and arrived in a terrible sirocco heat at the "Kabr Hirâm" at about 9.30. This ancient monument has not been in any way destroyed; the proprietor of it and of the surrounding ground has excavated on the north of the Kabr, and opened a rock-hewn tomb-cave, but the Governor of Tyre stopped his work, so that nothing as yet can be said of the interior disposition of the cave. It seems as if it had a communication with the monument, its entrance not being more than about 3 yards to the north of the Kabr Hirâm. I encouraged the proprietor to continue excavating, but he declared he was not able to do so without a firman. A few minutes later I passed the well-built and populous village of Henâweh, leaving it on the right hand, and continued my road in a south-easterly direction across the rocky shoulder lying between Henâwei and Kânâ, on which here and there remains of wine or olive presses, basins and cisterns, are found. The ride along the rocky road from Henâweh to Kânâ took me 50 minutes.

My object now was to look for the curious figures above mentioned. I enquired, but not one of the exceedingly suspicious and fanatic sect of the Metâweli natives, with whom these mountains abound, would know anything of them. I therefore examined, first, the slopes lying right of the road and west of Kânâ (or Âna, as the natives pronounce it), following thus the guidance of Rénan, as given in the "Memoirs" (vol. i), who says: "turning to the right in the valley," &c.; but I discovered nothing else but cisterns, presses, and round holes in the rocks of the upper slopes which now are used as stone quarries. I also examined the Wâdy Kânâ, north of Kânâ, but without effect. Finally, an old Moslem had an idea that somewhere to the east of the road leading from Henâwei to Kânâ he had seen "tasawîr" (figures) on the rocks, but he was not able to indicate their exact position. I continued nevertheless my researches, and was finally lucky enough to find a large ancient quarry, and below this, along a rock wall bordering the second third of the heights of the steep Wâdy el 'Akkâb, strange figures cut into the rock. The spot where they are found lies, therefore, in following the road from Kânâ to Hanâwei, about one mile north-west of the village of Kânâ, and 200 yards off the road from this spot eastwards down the slope of Wâdy el 'Akkâb.

The vicinity of the antiquities is a very rocky, wild one; the rock walls are built up in great terraces one above the other. I proceeded without delay to photograph the figures, and succeeded in doing so. The figures are carved on the perpendicular and sloping sides of a worked limestone rock *facing east;* all look towards the rising sun. The figures are found on two different rock walls; the first wall above has a length of about 40 yards, along this figures of a very strange appearance are found one by one standing in an upright position; some are shown to the breast, others show merely the head and a long neck. One figure, probably a chieftain, is stretching out his arms as if he was commanding or uttering a benediction; two figures are worked in a corner of the rock and stand on a small pedestal; three others are folding their hands. Every figure, or every group of two or more figures, is surrounded by a round or cornered niche 2 to 3½ inches deep, the relief work on an average projecting 3 inches from the rock. Special attention was paid to a female figure, the only one among all of which the sex can be made out with certainty. It has a female dress falling in folds, the left arm is stretched as if holding a cane, the right arm is hanging down, the head is mutilated as in all the figures. To the left of it, on another portion of rock, there is a probably unfinished figure—perhaps a hieroglyph.

There is another figure, which I hold to be also female. Unfortunately it is worked on a detached piece of rock and is almost entirely weatherworn and broken; but the contour lines of the left arm seem to show a higher skill and art than some of the remaining figures. Among these figures, generally, as above said, surrounded by a niche, we find others which evidently are unfinished; such incomplete figures are seen on nearly every photo., especially on Nos. 5 and 6, and on the general view, No. 7. This upper row represents 20 finished figures and 11 un-

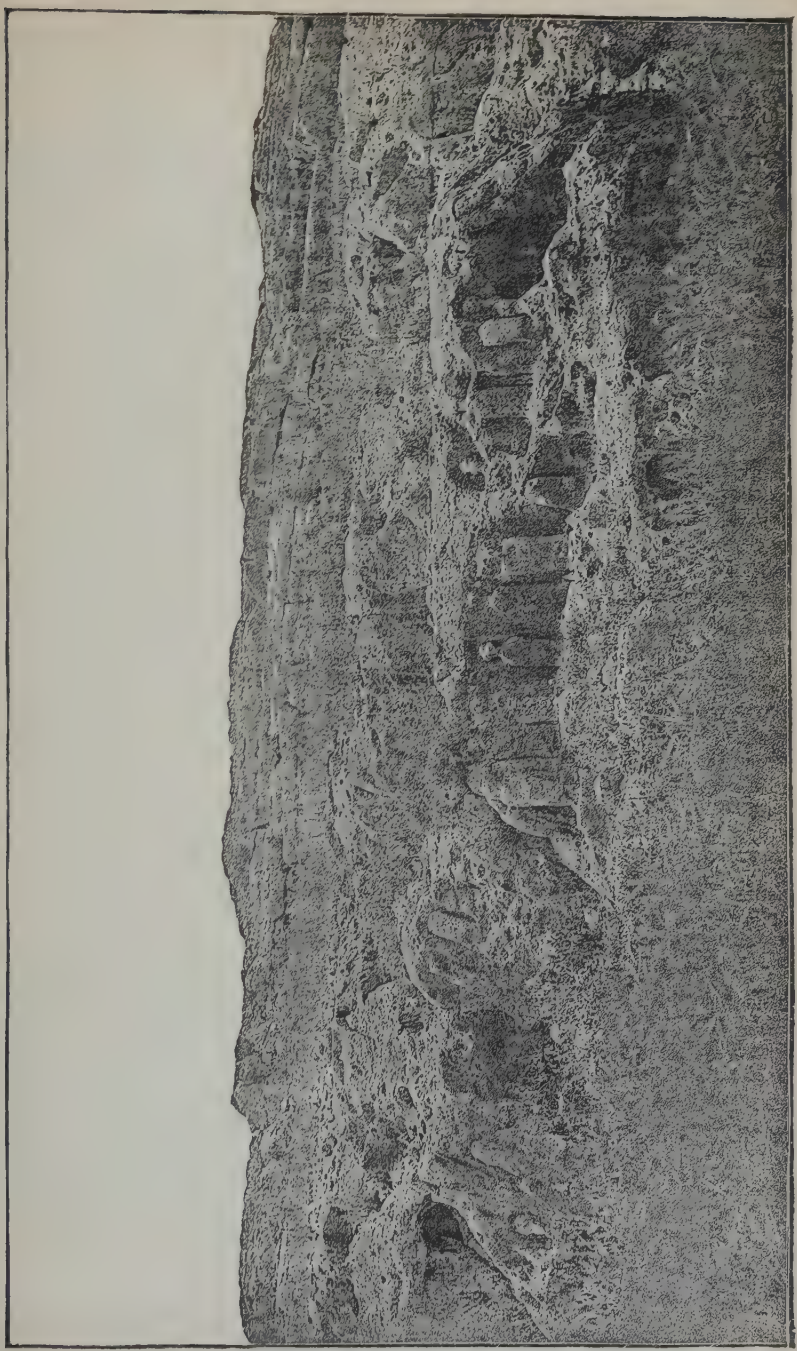
FIGURES CUT IN ROCK NEAR KÂNÂ. (*From a Photograph.*)

finished ones. The figures vary in height from 2 to 2½ feet, most are 2 feet 2 inches high. The work is very rude in general, only two or four figures show a more developed art, but the principal obstacle which prevents a thorough study of these highly interesting figures is the fact that they are without exception almost entirely defaced; the heads, feet, and fingers broken by human hands, and, as the limestone rock is not very compact, also greatly weatherworn. Most of the figures do not show anything more than outlines: no physiognomy whatever is discoverable, therefore my thorough search for inscriptions and hieroglyphs was not rewarded by any favourable result. Above the central part of the upper line of figures I discovered on the rock a smooth portion framed by a simple cornice, which may once have contained inscriptions, but now none are discoverable.

The second series of figures is found on a rock wall 25 yards below the above-mentioned; this rock wall is not straight like the other, but the figures are hewn on the perpendicular sides of a rock of round shape. They face east and south. Whilst we found among the upper row figures showing some skill and art, we could not discover any such art on the figures below; they all without exception show merely a round ball, representing the head, and a long straight neck placed on the remainder of the body formed by a simple quadrangle. This quadrangle often is not broader than the head, and therefore of a very primitive appearance. Most of the figures are in a niche; they are in relief of 2 inches to 3 inches. Most of these lower figures are evidently unfinished, and like the upper ones entirely weatherworn.

On photo. No. 9 we find several figures close to each other; none of them have any peculiarity, only the middle figure is higher than all the rest; it has a height of 4 feet 3 inches, and stands in an own niche. One figure on photo. No. 8 seems to be of the following shape, but I must confess that I could not make out whether it originally was like all the others of the lower row and defaced by the influence of the weather, or whether it really was of a different kind. Photo. No. 10 shows also some figures of the lower row, which contains in all 15 finished and 12 unfinished figures. I venture to think that the figures of the lower row represent a more ancient period than those of the upper, but it is very difficult to state at what epoch they may have been created. I think Guérin is right in calling them anterior to the Greek-Roman epoch, probably Egypto-Phœnician. The bearing of the upper straight wall is due north-south; the spot is, according to the barometer, 70 feet lower than Kânâ.

Rénan speaks of a third series of figures hidden in the bushes. I found, 35 yards below the second row, a large natural cave, with a smoothed rock covering it, but no sign of any sculpture; in fact, I explored the whole vicinity without finding any other works than the above-described. Bushes, in fact, exist no more in this part of the country, the slopes are bare, naked rocks. I also could not find any "sitting divinity," "towards which three men and a woman march in procession," as Guérin



FIGURES CUT IN ROCK NEAR KÂNÂ. (*From a Photograph.*)

states ("Galilee," ii, p. 402), unless the corner figure (photo. No. 1) with the neighbouring figures with folded hands are meant.

My road homewards by the Wâd er Rasâs, the village el Keneiseh, and Mutniyeh, offered nothing of general interest.

SCHUMACHER.

Haifa, *May 29th*, 1890.

THE FIGURES NEAR KÂNÂ.

IT is satisfactory that this point has been cleared up; but the expectations raised by M. Guérin's account have not been fulfilled. I do not think that these figures can be assigned to a very remote period. In size and character, and in their arrangement in niches, they resemble other figures which I have drawn in various parts of Syria.

It is to be observed that they are all full-face, which may be taken as an indication of late date. The Egyptian, Hittite, and Assyrian *bas reliefs*, almost without exception, represent figures in profile.[1] On the other hand, the busts carved on rock of the Greek and Roman period are usually full-faced. If any inscriptions had been found, they would probably have been Greek.

At Abila of Lydanias I copied several such busts over tombs with Greek inscriptions, not earlier than the second century A.D. Near Amman such a bust, but better executed, has been noted in the "Memoirs." The figure from Wâdy et Tin, near Tyre (*see* "Syrian Stone Lore") is of the same type, but rather better executed. Near Es Salt I found a similar pair of busts inside a tomb which had been used as a Christian chapel. The tomb had *loculi* and not *kokim*. Another bust of the same class was found on a tomb of about the second century A.D., which I discovered at *El Kahf*, in Moab.

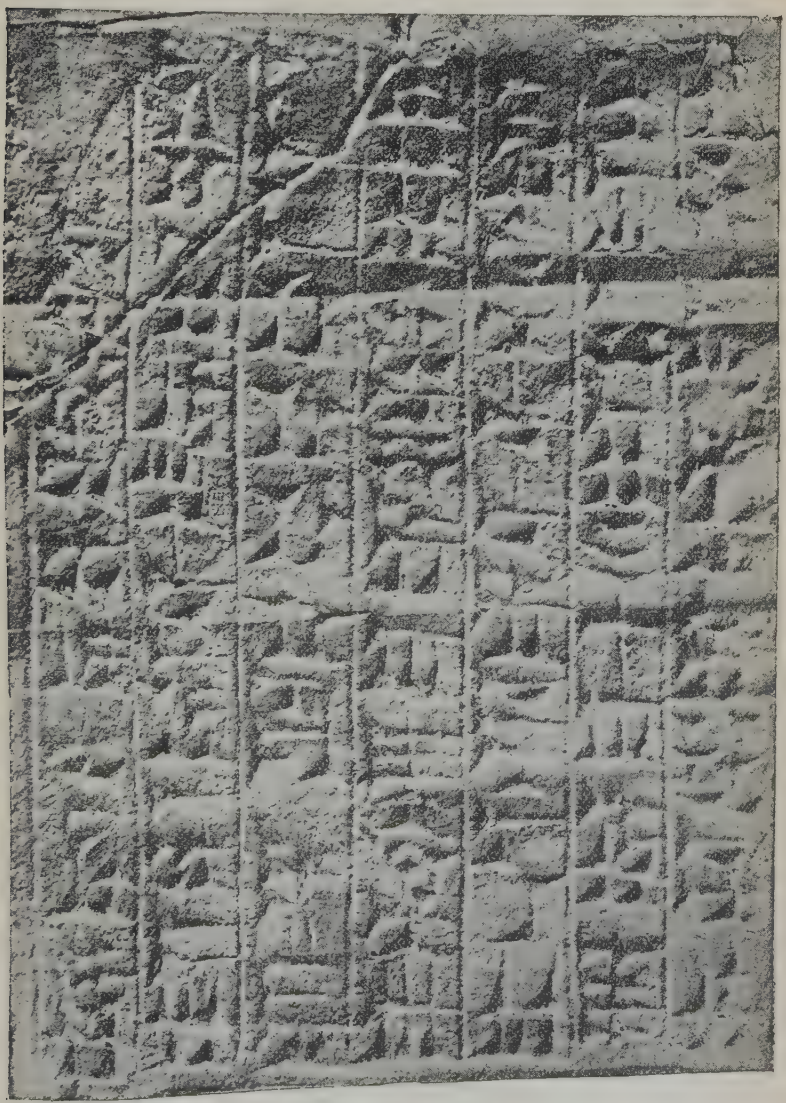
I should suppose that these, as well as the figures lately found at Sairs, belong to the Roman period and represent native work. The Palmyrene statues of the second and third centuries A.D., though much more considerable as works of art, are of the same class of rude native attempts to reproduce classic types, and the great figures found at Tell Nemrûd, on the Upper Euphrates, represent the same style, but are more considerable as art productions dating from the century before Christ. The size of the busts above mentioned is about the same as that of the figures. Still rougher examples of this class were sketched in 1877 by Sergeant Malings, R.E., at the *Mughâret esh Shahl*, near 'Almân ("Memoirs" i, p. 108), over a tomb, and at *Khûrbet Yârîn* ("Memoirs" i, p. 185), also near a tomb with *loculi*. These busts may have been intended to represent persons buried in the tombs, and they have no connection with Hittite or true Phœnician art. They may even be as late as the Byzantine age. I found a small statue of the same class at Kadesh, on the Orontes.

C. R. CONDER.

[1] Sir C. W. Wilson reminds me that the Niobe of Mount Sipylos is full-faced. So is one face on the Karnak Monument.

AN ASSYRIAN TABLET FROM JERUSALEM.

I SEND herewith a "squeeze" of an Assyrian inscription, with a translation



of it, which has been kindly made for me by Mr. E. Wallis Budge, of the British Museum.

He states that it is a fragment of an inscription of Sargon (B.C. 721, 705), and comes from that monarch's palace at Khorsabad.

The tablet from which the inscription was taken was found at Jerusalem at the Convent of the Sisters of Sion ; and Miss Amy G. Smith, who procured the squeeze of it for me, was informed by them that it had been found many years ago (they thought more than fourteen), when the sisters were making excavations near the Viâ Dolorosa. From that time until last autumn it had been laid aside and neglected. When found it was perfect, but is now broken in half.

T. Hayter Lewis.

76. as-kup-pi abnu pi-li [kabuti daadmi kišitti kâtâ-ia]
77. ṣi-ru-uš-šun ab-rig (?) [ma a-šurru-šin ušaashira ana tabraati] ušalik 4 saru 3 niru [1 šuššu 1½ ša 11 amtu mišiiḳti dûri-šu
78. aškun ma ili šadi-i zak [ri ušarŝîd timîn-šu]
79. ina ri-e-ṣi [u] arka[ati ina sili killallân miḳrit VIII šârî]
80. VIII bâbî apte-ma ilu [Samšu mušakšid irnittia ilu Rammanu mukin]
81. higallia šunu abullu

"With large slabs, hewn out of blocks of stone, upon which I had chiselled representations of the prisoners I had captured in war, I lined the walls, and I set them forth for admiration (or marvelling).

"I made the mass of their walls 16,280 cubits, and I laid their foundation stones upon a rocky bed ; in front, and behind, and on both sides towards the eight winds I made eight doors open.

"Samas makes my strength to conquer (?)" and "Rimmon the establisher of my kingdom," called I the names of the doors, &c."

ZOAR.

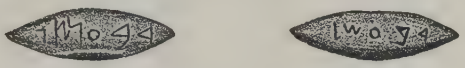
It has not been noticed in the *Quarterly Statement* that the Septuagint seems to have considered the Zoar of Gen. xiii, 10 a different place from the Zoar of Gen. xix, 22. In the former passage we read—*ἕως ἐλθεῖν εἰς Ζόγορα* ; in the latter—*εἰσῆλθεν εἰς Σηγώρ*. I take it that neither name is declinable, and that Zogora and Segor are not the same place.

This, as far as it goes, confirms the identification of the Zoar of Gen. xiii with Zar. But there is no authority for suggesting that Zar or Zor should be read in Ps. lxxviii, 12, 43. The Septuagint translators must have known the localities in Egypt perfectly well, and in this psalm they read Tanis or Zoan.

J. H. Cardew.

AN ANCIENT HEBREW WEIGHT FROM SAMARIA.

When recently at Samaria, I purchased from a peasant boy a hæmatite weight of the size and shape here represented. It is flattened on one



ANCIENT WEIGHT FROM SAMARIA.

side, so as to stand on a smooth surface without rolling, and on the upper part there is an inscription in two lines of ancient Hebrew characters.

In the "Athenæum" of August 9th, Professor A. Neubauer writes respecting this weight :

"Professor Sayce has communicated to me the following inscription on a small weight found on the site of Samaria, and purchased by Dr Chaplin last spring: Face 1, רבעשל; face 2, רבענצג; which seems to read רבע של רבע נצג, 'a quarter of a quarter of a נצג.'

"Mr. Flinders Petrie, to whom Professor Sayce communicated this interpretation, writes that he has discovered from other sources that the standard weight of Northern Syria amounted to 640 grains, of which the quarter of a quarter would be 40 grains, that is, exactly the value of the Samaritan weight in the possession of Dr. Chaplin. Whether נצג is derived from the root יצג cannot be decided yet, but the use of של is important at the probable date of the eighth century B.C., which the forms of the characters indicate, and in the northern kingdom. של which is a contraction of אשר ל=ש ל, is found in Canticles, which is considered a production of the Samaritan kingdom, in Jonah, and in Ecclesiastes. The early use of של might perhaps help to bridge over the gulf which Professor Margoliouth has found between classical Hebrew and that of Sirach."

Mr. Petrie adds :—

"In discussing the weights which I found at Naukratis in 1885, I found a standard of 80 grains in common use, and suggested that it might be an eighth of the 5 Assyrian shekels; again, at Defenneh, in 1886, I found the same standard, and I then proposed its identity with the standard indicated by the tribute of the Hittites and Syrians on the Egyptian monuments ('Nebesheh and Defenneh,' pp. 91–2). The weights showed a variation of 77 to 83 grains, and by the tributes I deduced 77 to 80 grains. I concluded that it was five Assyrian shekels halved successively into 320, 160, and 80 grains, and used in Syria and imported thence to Egypt.

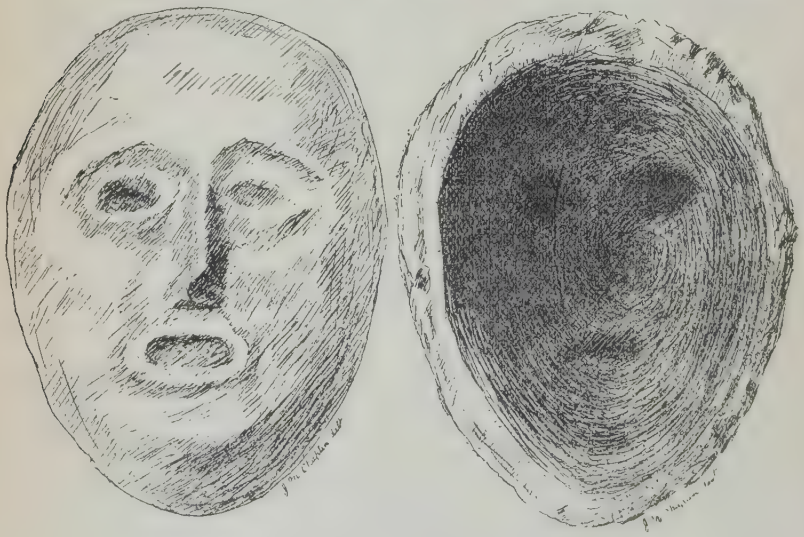
"Now all this, which was a tentative deduction, is exactly confirmed by Dr Chaplin's weight, and explains that weight. It is 39·2 grains,

and is said to be 'quarter of a quarter of a Netzeg.' The Netzeg was, therefore, 627 grains, which is well within the variations of 5 shekels; and it was divided by halving down to a sixteenth. The one-eighth is 73·4 grains, which agrees with the 77 to 80 grains which I had previously reduced for this Syrian standard. So we now know that the Syrian (or Hittite ?) name for 5 shekels was Netzeg."

THOMAS CHAPLIN, M.D

A STONE MASK FROM ER-RÂM.

As I was riding through Er-Râm one day and enquiring for "antiques," a woman brought me a very curious stone mask, which I immediately purchased for a small sum. It seemed, however, that the object was regarded in the village as a sort of talisman which it would not be well to part with, so a number of men ran after me with their guns and demanded it back. Fortunately the Arab is always open to argument, and I had not much difficulty in persuading the men that it was to their own interest, if not for the good of the village, to let me take



STONE MASK FROM RAMAH.

the thing away; and I was soon permitted to ride off with my prize. It is of the variegated reddish limestone of the country, of the shape represented in the drawing, and measures about 7·3 inches by 5·7 inches

MONTHLY METEOROLOGICAL TABLE DEDUCED FROM OBSERVATIONS TAKEN AT **SARONA** BY HERR
SEA SHORE, ON SANDY SOIL, AND ABOUT 50 FEE

By Ja

Months, 1889.	Pressure of Atmosphere in Month. Corrected to 32° Fahrenheit.				Temperature of the Air in Month.							Mean Reac	
	Highest.	Lowest.	Range.	Mean.	Highest.	Lowest.	Range.	Mean of all Highest.	Mean of all Lowest.	Mean daily Range.	Mean.	Dry Bulb.	
	in.	in.	in.	in.	°	°	°	°	°	°	°	°	
January	30·073	29·748	0·325	29·921	72·0	42·0	30·0	64·2	49·0	15·2	56·5	55·7	5
February	30·090	29·656	0·434	29·939	80·0	41·0	39·0	67·2	47·8	19·4	57·5	58·9	5
March	30·059	29·571	0·488	29·872	97·0	42·0	55·0	73·8	52·3	21·5	63·0	65·8	5
April	30·051	29·679	0·372	29·859	102·0	44·0	58·0	74·1	51·5	22·6	64·3	69·3	6
May..	29·918	29·559	0·359	29·752	100·0	50·0	50·0	82·2	60·8	21·4	71·5	75·9	6
June	29·942	29·583	0·359	29·770	100·0	59·0	41·0	84·4	64·0	20·4	74·2	79·5	7
July..	29·823	29·494	0·329	29·648	92·0	65·0	27·0	88·4	69·5	18·9	79·0	83·8	7
August	29·788	29·587	0·201	29·665	90·0	67·0	23·0	88·3	70·3	18·0	79·3	84·7	7
September	29·882	29·622	0·260	29·770	90·0	62·0	28·0	86·8	69·7	17·1	78·2	81·2	7
October	30·019	29·790	0·229	29·893	98·0	56·0	42·0	86·8	63·0	23·8	78·6	82·9	7
November	30·136	29·800	0·336	29·967	86·0	40·0	46·0	70·3	50·2	20·1	60·3	65·1	5
December	30·185	29·643	0·542	29·953	82·0	38·0	44·0	66·6	48·9	17·7	57·8	57·0	5
Means	29·997	29·644	0·353	29·834	90·8	50·5	40·3	77·8	58·1	19·7	68·4	71·7	6
Number of Column ..	1	2	3	4	5	6	7	8	9	10	11	12	

J. DREHER IMMEDIATELY NORTH OF THE GREAT ORANGE GROVES OF **JAFFA, SYRIA,** 1½ MILES FROM THE
ABOVE SEA-LEVEL. LATITUDE 32° 4′ N., LONGITUDE 34° 47′ E.

ES GLAISHER, *F.R.S.*

ng at 9 a.m.		Vapour at 9 a.m.			Degree of Humidity.	Weight of a Cubic Foot of Air.	Wind.									Mean Amount of Cloud.	Rain.	
							Relative Proportion of								Calm, or nearly Calm.		Number of Days on which it fell.	Amount Collected.
Wet Bulb.	Dew Point.	Elastic Force of Vapour.	Weight in a Cubic Foot of Air.	Additional Weight required for Saturation.			N.	N.E.	E.	S.E.	S.	S.W.	W.	N.W.				
		grs.	grs.	grs.	°	grs.												ins.
57	49·8	·361	4·0	0·9	82	537	0	2	4	4	13	1	1	2	4	7·1	18	5·85
59	49·5	·354	4·0	1·6	71	534	0	0	0	6	9	3	2	0	8	6·2	7	0·66
63	52·2	·391	4·3	2·7	61	525	3	3	0	1	5	8	2	1	8	5·8	3	0·80
66	53·9	·415	4·6	3·5	58	522	1	0	0	1	5	3	7	6	7	4·2	3	0·57
69	58·8	·497	5·4	4·3	55	513	2	0	1	2	0	7	6	6	7	6·2	1	0·02
71	65·4	·624	6·7	4·1	62	509	0	0	0	1	3	14	3	2	7	2·6	0	0·00
71	69·4	·717	7·6	4·7	62	502	0	0	0	1	1	21	2	0	6	2·2	0	0·00
76	69·7	·727	7·7	5·0	60	502	0	0	0	3	2	21	1	0	4	3·1	0	0·00
74	66·5	·649	6·9	4·4	61	507	0	0	1	0	4	7	7	2	9	3·9	2	0·33
68	64·5	·605	6·4	5·6	54	508	3	0	3	0	3	1	2	2	17	2·2	0	0·00
57	51·4	·383	4·2	2·6	61	528	1	2	3	1	6	3	0	0	14	2·8	6	1·81
55	48·4	·339	3·8	1·4	72	536	1	2	6	2	11	1	0	0	8	6·7	10	3·46
60	58·3	·505	5·5	3·4	63	519	Sum. 11	Sum. 9	Sum. 18	Sum. 22	Sum. 62	Sum. 90	Sum. 33	Sum. 21	Sum. 99	4·4	Sum. 50	Sum. 13·50
13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31

Its thickness to the broken tip of the nose is 3 inches. The back is hollowed, and the sockets representing the eyes there are very deep, particularly that on the right side. The place of the mouth also is scooped out behind, but there is no mark for the nose there. The mask seems to have been handled a great deal, as its edges are worn very smooth. Mr. Flinders Petrie thinks it is probably of Canaanite origin.

THOMAS CHAPLIN, M.D.

METEOROLOGICAL OBSERVATIONS.

SARONA, 1889.

THE numbers in column 1 of this table show the highest reading of the barometer in each month; the maximum was 30·185 ins. in December. In the years 1880, 1881, 1884, and 1887, the maximum was in January in 1882 in February, and in 1883, 1885, 1886, and 1888 in December as in this year. The maximum, therefore, has always been in the winter months. The highest reading in the ten years was 30·285 ins. in 1887. The mean of the nine preceding highest pressures was 30·223 ins.

In column 2, the lowest reading in each month is shown; the minimum for the year was 29·494 ins. in July. In the years 1883 and 1887 the minimum was in January, in 1881 and 1888 in February, in 1880, 1884, 1885 and 1886 in April, and in 1882 in July, as in this year; the lowest reading in the ten years was 29·442 ins. in 1887. The mean of the nine preceding lowest pressures was 29·510 ins.

The range of barometric readings in the year was 0·691 inch; in the nine preceding years the ranges were 0·780 inch; 0·711 inch; 0·704 inch; 0·579 inch; 0·757 inch; 0·680 inch; 0·621 inch; 0·843 inch; and 0·743 inch. The mean for the nine years was 0·713 inch.

The numbers in the 3rd column show the range of readings in each month; the smallest was 0·201 inch in August; in 1883 the smallest was in June; in 1882, 1886, and 1888 in August, as in this year; and in 1880, 1881, 1884, 1885, and 1887 in October. The mean of the nine preceding smallest monthly ranges was 0·172 inch.

The largest monthly range was 0·542 inch in December; in the years 1883, 1884 and 1887 the largest was in January, in 1882 in February, in 1881 and 1886 in March, in 1880 in April, in 1885 in September, and in 1888 in December, as in this year. The mean of the nine preceding largest monthly ranges was 0·628.

The numbers in the 4th column show the mean monthly pressure of the atmosphere; the greatest, 29·967 ins., was in November. In the years 1880, 1881, 1882, and 1884 the greatest was in January; in 1883 and 1887 in February; and in 1885, 1886, and 1888 in December. The highest mean monthly reading in the ten years was 30·060 ins. in 1882. The

smallest mean monthly reading was 29·648 ins. in July, this being the smallest reading in any month in the ten years. In the years 1880, 1882, 1883, 1886, and 1888 the smallest was in July, as in this year; and in 1881, 1884, 1885, and 1887 in August.

The highest temperature of the air in each month is shown in column 5. The highest in the year was 102°·0 in April; the next in order was 100° in both May and June. The first day in the year the temperature reached 90° was on March 4th, and on four other days in this month the temperature reached or exceeded 90°. In April on three days, the highest in the year, viz., 102°, took place on the 20th; in May on four days; in June on four days; in July on six days; in August on five days; and in September on four days, when the temperature reached or exceeded 90°; therefore, the temperature reached or exceeded 90° on 31 days during the year. In the nine preceding years the temperature reached or exceeded 90° on 36, 27, 8, 16, 14, 24, 16, 25, and 39 days respectively. In the nine preceding years the highest temperatures were 103°, 106°, 93°, 106°, 100°, 103°, 112°, 100°, and 105° respectively.

The numbers in column 6 show the lowest temperature of the air in each month. The lowest in the year was 38° on December 30th; and on both the 26th and 30th of November the temperature was as low as 40°; thus on only three nights in the year the temperature was as low or below 40°. In the preceding nine years the temperature was below 40° on 13, 2, 13, 2, 9, 3, 3, 15, and 2 nights respectively. In the preceding nine years the lowest temperatures were 32°, 39°, 34°, 35°, 32°, 38°, 37°, 32°·5, and 37° respectively.

The yearly range of temperature was 64°·0; in the nine preceding years the yearly ranges were 71°, 67°, 59°, 71°, 68°, 65°, 75°, 67°·5, and 68°·0 respectively. The mean of the nine preceding yearly ranges was 67°.9.

The range of temperature of each month is shown in column 7, and these numbers vary from 23°·0 in August to 58°·0 in April. In the year 1880 these numbers varied from 25° in August to 53° in both April and May; in 1881 from 29° in both July and September to 51° in May; in 1882 from 25°·0 in August to 47° in November; in 1883 from 25° in July to 62° in March; in 1884 from 24° in February to 51° in April; in 1885 from 22° in July to 52° in March; in 1886 from 26° in August to 55° in June; in 1887 from 27° in July to 54° in April; and in 1888 from 26° in August to 58° in March.

The mean of all the highest by day, of the lowest by night, and of the average daily ranges of temperature are shown in columns 8, 9, and 10 respectively. Of the high day temperatures, the lowest monthly value was 64°·2 in January. In the years 1884, 1885, 1886, 1887, and 1888 the lowest was in January, as in this year; in 1881, 1882, and 1883 in February, and in 1880 in December. The highest, 88°·4, is in July, whilst that in August is of nearly the same value, viz., 88°·3. In the year 1880 the highest was in May; in 1888 in July, as in this year; in

1881, 1883, 1884, 1885, 1886, and 1887 in August, and in 1882 in September.

Of the low night temperature, the coldest or lowest monthly temperature, 47°·8, was in February; in the years 1880, 1882, 1884, and 1888 the coldest was in January; in 1883, 1885, and 1887 in February, as in this year; and in 1881 and 1886 in December. The warmest, 70°·3, was in August; in the year 1885 the warmest was in July; and in 1880, 1881, 1882 1883, 1884, 1886, 1887, and 1888 in August, as in this year. The average daily range of temperature is shown in column 10; the smallest, 15°·2, is in January; in the years 1880, 1883, 1885, 1886, and 1887 the smallest was in January, as in this year: in 1881, 1882, and 1884 in February; and in 1888 in December. The greatest range of temperature in any month was 23°·8 in October; in the year 1888 the greatest was in March; in 1884 and 1887 in April; in 1880 and 1885 in May; in 1881 in June; in 1883 in September; and in 1882 and 1886 in October, as in this year.

In column 11, the mean temperature of the air is shown as found from observations of the maximum and minimum thermometers only. The month of the lowest temperature, 56°·5, was in January. In the years 1880, 1884, 1885, 1886, 1887, and 1888 the lowest was in January, as in this year; in 1881 and 1882 in February; and in 1883 in December. That of the highest, 79°·3, was in August, as in the nine preceding years. The mean temperature of the air for the year was 68°·4, and of the nine preceding years, 66°·4, 66°·7, 65°·5, 65°·7, 65°·7, 65°·9, 66°·8, 66°·5, and 67°·7 respectively.

The numbers in columns 12 and 13 are the monthly means of a dry and wet-bulb-thermometer, taken daily at 9 a.m. In column 14 the monthly temperature of the dew-point is shown, or that temperature at which moisture would have been deposited. The elastic force of vapour is shown in column 15. In column 16 the water present in a cubic foot of air is shown; in December it was as small as $3\frac{3}{4}$ grains, and in August as large as $7\frac{3}{4}$ grains. In column 17 the additional weight required for saturation is shown. The numbers in column 18 show the degree of humidity, saturation being considered 100; the smallest number, 54, indicating the month with the driest air is October; and the largest, 82, indicating the month with the wettest air is January. The weight of a cubit foot of air under its mean pressure, temperature, and humidity, at 9 a.m., is shown in column 19.

The most prevalent wind in January was S., and the least prevalent was N. In February the most prevalent was S., and the least were N., N.E., E., and N.W. In March the most prevalent was S.W., and the least was E. In April the most prevalent was W., and the least were N.E. and E. In May the most prevalent was S.W., and the least were N.E. and S. In June the most prevalent was S.W., and the least were N., N.E., and E. In July and August the most prevalent was S.W., and the least were N. N.E., E., and N.W. In September the most prevalent were S.W. and W., and the least were N., N.E., and S.E. In October the

most prevalent were N., E., and S., and the least were N.E. and S.E.; and in November and December the most prevalent was S., and the least were W. and N.W. The most prevalent wind for the year was S.W., which occurred on ninety different days in the year; and the least prevalent wind was N.E., which occurred on only nine days during the year.

The numbers in column 29 show the mean amount of cloud at 9 a.m.; the months with the smallest are July and October, which are of the same value, and the largest is January. Of the cumulus, or fine weather cloud, there were 109 instances, of which 29 were in August, and 18 in both July and September. Of the nimbus, or rain cloud, there were 52 instances, of which 15 were in January and 11 in December, and only 7 from May to October. Of the cirrus, there were 43 instances. Of the cirro-cumulus there were 23 instances. Of the stratus, 35 instances. Of the cirro-stratus, 9 instances. Of the cumulus-stratus, 2 instances; and 92 instances of cloudless skies, of which 15 were in October, 14 in November, and 13 in July.

The largest fall of rain for the month in the year was 5·85 ins. in January, of which 0·95 inch fell on the 7th, and 0·86 inch on the 26th. The next largest fall for the month was 3·46 in December, of which 0·63 inch fell on the 25th, 0·59 inch on the 22nd, and 0·57 inch on the 11th. No rain fell from the 25th of May till the 21st of September, making a period of 118 consecutive days without rain. In 1880 there were 168 consecutive days without rain; in 1881, 189 consecutive days; in 1882 there were two periods of 76 and 70 consecutive days without rain; in 1883, 167 consecutive days; in 1884, 118 consecutive days; in 1885, 115 consecutive days; in 1886, 171 consecutive days; in 1887 there were two periods of 132 and 63 consecutive days; and in 1888, 118 consecutive days without rain. The fall of rain for the year was 13·50 ins., being 15·18 ins., 3·99 ins., 8·59 ins., 16·56 ins., 5·23 ins., 6·56 ins., 6.59 ins., 3·56 ins., and 15·34 ins. respectively, smaller than the falls of the nine preceding years. The number of days on which rain fell was 50; in the nine preceding years rain fell on 66, 48, 62, 71, 65, 63, 66, 43, and 62 days respectively.

James Glaisher.

RELATION OF A VOYAGE TO TADMOR IN 1691.

By Dr. William Halifax, of C.C.C., Oxford, Chaplain to the Factory at Aleppo, from the original manuscript in the possession of Mr. Albert Hartshorne.

The following *Relation of a Voyage to Tadmor* is an exact reprint of a manuscript now in the possession of Mr. Albert Hartshorne, which was obtained in Rome in 1774 by Mr. Thomas Kerrich, afterwards Principal Librarian to the University of Cambridge, and a well-known antiquary and connoisseur of his day.

It appears to be the earliest exact account of Palmyra in modern times that has been preserved. Since it has been set in type, a MS. copy, similarly written, was found in the possession of Mr. E. G. Western. In Mr. Western's copy the following note appears:—"Published in ye Philosophical Transactions of 1695, by Dr. William Halifax, of C.C.C., Oxon., Chaplain to the Factory at Aleppo."

On comparing Mr. Western's copy with the Philosophical Transactions of 1695, it was found that some of the inscriptions in Mr. Hartshorne's MS. were not included in the Transactions. It has, therefore, been decided to reprint the MS., together with all the inscriptions in facsimile.

A RELATION OF A VOY^{E} TO TADMOR BEGUN Y^{E} 29TH SEPT. 1691.

The Name of Tadmor occurring in Scripture among y^{e} sumptuous buildings of K. Solomon, and y^{e} acct. of ruines of an extraordinary Magnificence still remaining there, having bin brought to Alep^{o} partly by y^{e} inhabitants of y^{e} countrey and partly by those who had occasionally passed by y^{t} place, together wth its vicinity not being s^{d} to be above .3. or .4. dayes distant from hence, excited y^{e} curiosity of some of our Merch^{ts}, together wth D^{r} Huntington, An^{o} 1678, to make a voy^{e} thither: But these Gentlemen were no sooner arrived there at Tadmor, but they fell unhappily into y^{e} hands of a Comp^{e} of Arabian Robbers, comanded by one Melham, to satisfy whom they were constrained to part wth their very clothes; w^{ch} great los & y^{e} ffright together so palld their curiosity y^{t}

they staied not to take a more exact survey of y^e^ ancient ruines, but imediately returned home & glad to escape so. Since y^t^ misfortune tho y^e^ voy^e^ had bin often discoursed of yet none had y^e^ courage to undertake it, til having obtained a promise of security from Assine K. of y^e^ Arabs, & one of his own people to shew us y^e^ way, on y^e^ .29^th^. Sept. 1691, we ventured upon it a second time, making in all ffrankes and serv^ts^ about 30 men, well armed. The first day of our road pointed S. & by E. & in .4. hours we came to a fountain called Caphor Abiad, leaving old Alep^o^ about an hour on y^e^ right hand : here we made but a very short stay, but proceded to a better fountain at y^e^ foot of a very high hill covered w^th^ loose stones, y^e^ Ruines of a village called Brocder, of w^ch^ there was not one house remaining, & dining there, we advanced in $1\frac{1}{4}$ hours more in y^e^ afternoon, through a fertile open plain to a place called Emghire, famous for y^e^ best wheat y^t^ is brought to Alep^o^. This we made our first stage, & mount^s^ again in y^e^ morning about .5. a clock in les than $\frac{1}{2}$ hour past by an uninhabited village called Urghee, our road pointing as before through y^e^ same fruitfull plain even & pleasant : But when we came to ascend y^e^ Hills, when I reckoned we entered y^e^ Desert & were to take our leave of Mankind, at least of an inhabited countrey for some dayes, we had a troublesom passage over loose gr^t^ stones w^thout any appearance of a road. Our Guide had promised to conduct us through pleasant groves & fforests, but no such thing appeared unless we would bestow y^t^ title upon some low withered shrubs y^t^ grow in y^e^ way : only one tree we saw w^ch^ was of good use to us, serving as a landmarke, & when we were come up w^th^ it, being left at a little distance on y^e^ right hand, we gained y^e^ prospect of a remote ridge of hills before us, & on y^e^ top of one of them an old castle, w^ch^ we were told was known by y^e^ name of Gazur Eben Wordan, but what it anciently was, or in what condition it is at present, I could not learn ; therefore not unwillingly I turned mine eyes from it to a little round hill more on y^e^ left, by w^ch^ we were to direct our course, & about $\frac{1}{4}$ hour from w^ch^ stood a Sheckes house called Sheck Aitha, where we were to bait, and a well of water by it ; but such y^t^ we had but little gusto to tast, though it served our horses ; all y^e^ countrey thereabouts is stored with gazells, and there is a barbarous sort of people there, y^t^ have nothing hardly else to live upon, but what of these they can kill ; & necessity hath taught them to be no mean artists in their way, for they lie down behind y^e^ stones, & as y^e^ poor harmles creature passeth by, shoot them, & though their guns be ordinary, exceeding heavy & thick, w^th^ match locks, & instead of bullets they have only round stones covered w^th^ a thin plate of lead, yet are such excellent marksmen y^t^ they kill many. This morning we travelled about .5. hours to reach Sheck Aitho's, yet finding nothing to invite our stay there, though there were .4. or .5. tombs not ill made according to y^e^ Turkish mode ; about .1. a clock we mounted again, bending to y^e^ S.E. or somewhat more E. In our way we had 2 remarkable Prospects, one on y^e^ right hand, of y^e^ ruines of an ancient citty called Andrine and sometimes Londrine, w^ch^ we were told had bin formerly inhabited by ffrankes, & y^t^

there[1] many inscriptions there, but it was too far out of our way, & too dangerous too, for Rogues, for to take a view of them. The other on y^e^ left hand was another Tree, not far from w^ch^ our Guide assured us of good water, where we designed to take up our lodging. Y^e^ hopes of y^t^ water made us slight a well we past by, at w^ch^ we afterwards repented we had not staied : for when we came up w^th^ y^e^ tree from w^ch^ we had declined a great way to y^e^ right, but found our water still at a very great distance, & were constraind to take new directions from a white chalky hill, almost as far as we could see, & yet not much beyond y^e^ place y^t^ was to be our stage : on therefore we proceded, til sunset very weary, & almost w^thout hope of coming to water y^t^ night, tho at y^e^ same time near dead w^th^ thirst, & what y^e^ more surprised us, our guide was advanced a great way before, out of our sight, upon w^t^ design we knew not : but upon his return we found it was only to assure himself y^e^ better of y^e^ way, & in an hour or two he brought us to y^e^ side of a Bog called Zerga, where such as it was we had water enough ; but it was neither palatable nor wholesom, neither did y^e^ ground seem proper to sleep on, yet we were forced to be content, there being no removing hence y^t^ night.

Oct. 1*st.*—We dep^td^ from Zerga about .2. hours before sunrise, & as soon as it was light had y^e^ Prospect of a very high hill, w^ch^ was to be y^e^ bounds of our travell y^t^ day : to this we made as directly as we could look, finding nothing in our way observable, except a multitude of holes made in y^e^ sandy earth by ratts, serpents, & other animalls, w^ch^ rendred our riding a little troublesom, as we had found it on y^e^ same acc^t^ y^e^ afternoon before about .2. hours short of our Stage we were shewn .3. little round hills lying to y^e^ right in a direct line, known by y^e^ name of Tenage, where we were told there was good water, & it is for y^t^ reason only they deserve y^e^ notice of those y^t^ travel throw such a thirsty desart : y^e^ place to w^ch^ we directed our course was called Ezree, where we found to our great satisfaction y^t^ our guide had not deceived us in his promise of excellent water : here we could discern y^e^ ffoundations of a spatious citty, & a piece of a thick wall built of a chalky stone was standing, w^ch^ we judged to be y^e^ remaind^r^ of a Castle situate of a hill, so as both to defend & comand y^e^ citty : on y^e^ top of y^e^ hill above y^e^ Castle stands y^e^ ruines of a ffabrick in appearance very ancient, built of a hard stone, yet exceedingly worn out by y^e^ weather : it is of an oblong figure pointing near to y^e^ N.E. & S.W. w^th^ only only one door in y^e^ E. end, w^ch^ was once adorned w^th^ extraordinary good carvings, of w^ch^ some yet remain, but y^e^ greatest part is either worn away or purposely defac'd, & those markes of antient beauty y^t^ rem^e^ are very obscure ; the outside of y^e^ wall is beautified w^th^ Pilasters quite round, w^th^ their Pedestalls & Capitalls regular & handsom ; but y^e^ roof is all fallen down, & w^thin appears nothing w^ch^ lookes like either great or beautiful y^e^ situation & placing of y^e^ door hindreth one from conjecturing it to have bin a Christian oratory or chappel, & therefore in probability it must have bin a heathen temple ; & if so, then y^e^ piece of

[1] *were*, evidently omitted : M.S. p. 3 ; line 9 from top.

y^e^ Castle being of a softer stone must be much more modern. The goodnes of y^e^ water brings y^e^ Arabs w^ch^ rove up & down this Desart, & y^e^ Turkmen frequently hither, w^ch^ hath occasioned a great many graves about this temple, & some have had leisure, & what is more difficult to be imagined skill enough to scartch in y^e^ walls y^e^ first letters of their Names, & many other words in Arabick caracters, w^ch^ we could make nothing of no more then of an Arab Inscription w^ch^ lay hard by, but appeared not ancient.

Oct. 2*d.*—We dep^td^ from Ezree about 1½ hour after midnight, and in 6½ hours arrived at .2. wells of water .18. ffathom & .2. foot deep known by y^e^ name of Impmalea giub : through y^e^ greatest p^t^ of this Stage we had a beaten road, & where y^t^ was not discernible we guided our selves by a ridge of chalky Hills under w^ch^ y^e^ wells lay. The water we found exceeding bad, of so noisom a scent y^t^ we could not endure it so much as at our noses : w^ch^ made our guide laugh at us, who told us y^e^ Arabs, and even y^e^ K. himself used to drink freely of it, w^ch^ I am sure our horses would not doe, though they were under a necessity of drinking y^t^ or none : as for our selves we had brought sufficient from Ezree for one day at least : in our way hither we were shown y^e^ true Plant w^ch^ they burn for soap ashes, w^ch^ has no leaves, but a soft juicy stalk shooting into several branches & something resembling our Sampierre, only it is more round then y^t^. Y^e^ ashes likewise we saw w^ch^ were made not far from y^e^ wells, w^ch^ in burning run into cakes, not much unlike y^e^ cinders of a forge, only they are heavier, not so full of pores nor so hard as they. In y^e^ afternoon we proceeded on our voy^e^ 2½ hours to a place called Almyrrha, passing rather between then over y^e^ Hills, tho we had something of an ascent too : this we did to shorten our stage next morning, for we were told before hand we should find no water on those mountains, so for our selves we lived y^t^ night upon our old stock, & our horses were constrained to pass y^e^ night w^thout water ; our journey had bin hitherto altogether southerly, & but little varying to y^e^ E. of y^e^ S.

Oct. 3*d.*—We mounted from Almyrrha between .5. & .6. in y^e^ morning, making to y^e^ point of a high ridge of mountains through an uneven Desart way, frequently interrupted w^th^ guts & channells, probably made by y^e^ descent of sudden rains : we came to y^e^ ascent after about .4. hours travell, w^ch^ we found not difficult, & when we were on y^e^ top we had a pleasant prospect of y^e^ Countrey, & what we rejoyced in most, we were shewn a little hill behind w^ch^ we were told lay Tadmor : this mountain was covered on both sides w^th^ great plenty of Turpentine trees, w^ch^ was an object very pleasing, having seen but very few greens in our whole journey. This tree growes very thick & shady, & some of them we saw loaden w^th^ a vast abundance of a small round nut, y^e^ greatest use whereof is to make oil (tho some eat them & acc^t^ them as great a regalio as Pistachee) their outward husk is green & more oily then y^t^ of Pistachees, & w^thin a very thin shell is containd a kernell both in color & rellish very much resembling them, but those y^t^ eat them seldom take y^e^ pains to search for y^e^ kernell but eat husk, & shell & kernell & all together

wch have no ungrateful tast: from this hill we had a tedious descent, & coming at ye foot met a narrow gut, winding this way & yt way between ye Mountains; our passage seemed long, hot & tiresom: our want of water however obligd us to proceed, whereof we now began to be in great necessity, especially for our horses & mules, wch had had none ye night before nor all yt day: wth this we had hopes of being supplied .2. different wayes: having had a showr of Rain ye night before, we hoped to have found water in ye Hollowes of ye Rockes, but either ye Rain had not reached so far, or not in such plenty, as to fill those naturally hewed cisterns: our other expectacon was from ye Wells yt were in ye road, but these, our guide advancing before & examining met us wth ye unwelcome newes yt they were all dry, & yt ye best advice he could give us was to pitch where we were, & content our selves wth ye remains of what we had brought .2. dayes in our Caravelts til our horses & mules might be led to a fountain .2. hours out of ye way, & being watered there ymselves bring a fresh supply for us: this was wth some difficulty assented to as most eligible: we resolved therefore to send our guide first wth one or .2. of our servts in search of ye water, & afterwards others wth our horses, while in ye mean time we pitched our Tent, it being then about .2. in ye afternoon: As soon as they were gone, a small drisling rain wch we had had for ½ hour encreased to a very plentiful shower, wch put us on producing all ye vessels we had to catch it as it fell from ye heavens, or ran down ye skirts of our tents, our horses at ye same time greedily sipping it from ye ground; but we might have spared our pains, for in les then an hours time, our camp was in a manner afloat, & we were furnished wth water not only for us sufficient, but for an army of .20/000. men: those hollow gutts we passed over wthout ye least appearance of moisture, were by ye cataracts wch descended from ye mounts become rivers, & a cavity wch those servants we had sent out passed over dry, was swoln to such a torrent, yt they were put to some difficulty to repas it; so plentifully was God pleased to provide for us in our greatest strait: & what encreaseth both ye wonder & ye mercy, ye next morning when this quantity of rain was past away, in about .2. hours riding we could hardly discern yt they had had any rain at all. This memorable place is known by ye name of Al withal.

Oct. 4th.—ffrom Al withal we proceeded for Tadmor, some of ye ruines of wch we pswaded our selves we could see ye day before, phaps it might be ye Castle, wch is more than ½ hour distant from ye citty: our way lay Sd, but ye gut in wch we travelled, would not pmit us to keep a direct course: however, in about .1. hours walk we passed by ye Anter Mountains (our guide called them Tul Anter) through a gap or Rent, both sides of wch so exactly answered one to ye other, they would tempt a man to believe they were separated by art for an Entrance into ye Countrey; but it must have bin a work of prodigious labor & charges to cut through such vast Mounts: & if any one was so hardy as to attempt it, he must certainly have grown weary of his undertaking, for ye ground is levelled but a very little way & almost as soon as we were well got wthin ye open

space, we were obliged to ascend another hill ; & so our road continued through hills & valleyes interchangeably all y^e^ way. On y^e^ left hand, at some distance from y^e^ road, we saw a Shecke's house on y^e^ top of a high hill, w^ch^ made a better shew then usually those buildings doe ; but being assured by our guide it was a modern structure, and eager too to come to y^e^ principal place we aimed at, we would not prolong our stage so much as to turn out of y^e^ road to see more of it ; so pressing still forwards we hardly proceeded .4. hours, when we came to y^e^ brow of a rocky Mountain, separated from y^t^ whereon stands y^e^ Castle of Tadmor, but by a narrow valley : In w^ch^ hill by y^e^ way appeared some quarryes of very fine stone w^ch^ probably might afford Materials for y^e^ curious buildings in y^e^ Citty. Our guide here according to his accustomed diligence advanced some few paces before, & having espied .3. or .4. countrey fellows driving asses towards us, he caused us to make a short halt, to give them opportunity to come nearer to us, resolving to speake w^th^ them to know whether y^e^ coast was clear or any of y^e^ Mountain Arabs then at Tadmor or not : after a little space, w^th^ our arms in our hands, we marched in as good ord^r^ as y^e^ way would p̄mit, down a rocky & steep precipice into y^e^ valley, & our guide making greater speed then we could, galloped after y^e^ poor affrighted countrey fellowes who seeing such a comp^e^ unexpectedly descend y^e^ hill, left their asses, & fled towards y^e^ citty with all speed possible : But they were soon overtaken & brought again to us, to whom they related y^e^ good newes y^t^ there was no force at all in Tadmor, y^t^ we might proceed w^th^ courage & see what we would w^th^ all safety, w^ch^ newes obtained them their liberty to return again to their asses, & we continued on our way in good ord^r^. As soon as we came under y^e^ Castle, we could easily discern y^t^ it was no old building, retaining no footsteps of y^e^ excellent workmanship & ingenuity of y^e^ antients, & upon enquiry we were informed y^t^ it was built by Man Ogle, a Prince of y^e^ Druses in y^e^ reign of Amurath y^e^ 3^d^, who florished An^o^. 1588, but I know not how to give cred^t^ to y^e^ story, because I find not this Man Ogle or any Drusian Prince was ever powerful in these parts, their strength lying in Mount Lebanas, & along y^e^ coast of Sidon, Barute, &c. It is a work of more labor than art, & y^e^ very situation alone is enough to render it almost impregnable, standing on y^e^ top of a very high hill enclosed w^th^ a deep ditch cut out of y^e^ very rock, over w^ch^ there was only one sole passage by a draw bridge : its bridge too is now broke down, so y^t^ now there is no entrance remaining except you will be at y^e^ pains to clamber up y^e^ rock, w^ch^ is in one place feasible, but w^thal^ so difficult & hazardous y^t^ a small slip endangers yo^r^ life ; nor is there any thing w^thin^ it to be seen sufficient to recompence y^e^ trouble of getting up to it, y^e^ building being confused, & y^e^ rooms very ill contrived ; upon y^e^ top of y^e^ hill is a well of a prodigious depth, as certainly it must be a great way to come to water from y^e^ top of such a rock, y^e^ ditch y^t^ surrounds it not having y^e^ least appearance of moisture therein, w^ch^ made it therefore seem more strange y^t^ a wild Boar should rush out thence amongst our horses when we rode up to take a more par-

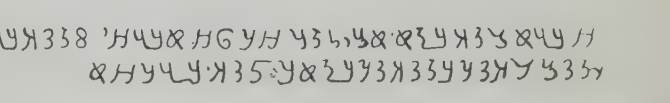
ticular view of y^e^ place. This Castle stands on y^e^ N. side of y^e^ town, & from hence you have y^e^ best prospect of y^e^ countrey al about: you see Tadmor under you enclosed on .3. sides w^th^ long ridges of Mountains w^ch^ open themselves towards y^e^ E. gradually to y^e^ distance of about an hours riding; but to y^e^ S. stretcheth a large plain beyond y^e^ reach of y^e^ eye: in y^e^ plain you see a large valley of salt affording great quantity thereof, lying not above an hours distance from y^e^ citty, and this more probably is y^e^ Valley of Salt, mentioned 2 Sam. 8. 13, where David slew .18000. Syrians then another w^ch^ lyes about 4 hours from Aleppo, w^ch^ has sometimes passed for it. The air is good, but y^e^ soil exceeding barren, nothing green to be seen therein save some few Palm trees in y^e^ gardens here and there above y^e^ Town, & from these trees I conceive it obtained y^e^ name, both in Hebrew, Tadmor w^ch^ signifies a palm tree, & in Latine, Palmyra, & y^e^ whole countrey is from thence denominated Syria Palmyrena, & sometimes Solitudines Palmyrenæ, or y^e^ desarts of Palmyra, so y^t^ y^e^ Latines did not change, but only translate y^e^ old name, w^ch^ therefore still obtaines in these Eastern parts, and y^e^ more modern is wholly unknown.

The Citty it self appears to have bin of a large extent, by y^e^ ruines y^t^ lie scattered here & there at a good distance one from y^e^ other but there are no footsteps of any walls discernible, nor is possible to judge of y^e^ antient figure of y^e^ place. The present inhabitants as they are poor miserable dirty people, so they have shut themselves up to y^e^ number of about 30 or 40 families in little huts made of dirt w^th^in y^e^ walls of a spacious court, w^ch^ inclosed a most magnificent heathen Temple. Hereinto also we enterd, y^e^ whole power of y^e^ village if I may so call it, being gathered at y^e^ door, whether to stand upon their defence in case we proved Enemies, for some of them had their guns in their hands, or meer curiosity to stare upon us I know not: however our guide being a man known among them, we had an easy admittance, & w^th^ a great many welcomes in their language, were conducted to y^e^ Shecke's house, w^th^ whom we were to make our abode & to mention here what y^e^ place at first view represents, certainly y^e^ world it self canot afford y^e^ like mixture of y^e^ remains of y^e^ greatest state and magnificence together w^th^ y^e^ extremity of filth & poverty: ye nearest parallel I can thinke of is y^e^ Temple of Baal destroyed by Jehu, & converted into a draught hous 2 Kin: 10, 25, and if, what is not improbable, this was a temple of Juppiter Belus y^e^ similitude will run upon all four. Being thus lodged in this place I shall begin w^th^ y^e^ description thereof, & then proceed to what observed remarkable w^th^out. The whole space enclosed is a square of 220 yards each side encompast w^th^ a high and stately wall, built of large square stones & adorned w^th^ Pilasters w^th^in & without to y^e^ number, as near as could be computed of w^t^ is standing of y^e^ wall w^ch^ is much y^e^ greater part, of .62. on a side, & had not y^e^ barbarity of y^e^ Turkes, Enemies to every thing y^t^ is splendid & noble, out of a vain superstition purposely beat down these beautiful cornishes both here & in other places, we had seen y^e^ most curious and exquisite carvings in stone,

wch phaps ye World could ever boast of, as here and there a small remaindr wch has escaped their fury doth abundantly evidence. The West Side wherein is ye entrance is most of it broken down, & near ye midle of ye space, another higher wall erected out of ye ruines wch shewes to have bin ye ffront of a Castle, strong but rude, ye old stones, & many pillars broken or sawed asunder being rolled into ye ffabrick & but ill cemented. Wthin were to be seen ye foundations of another wall, wch probably might answer ye ffront, & yt ye Mamalukes, whose workmanship it is most likely it must have bin, built ye Castle here for ye security of ye place Before ye whole length of this new ffront except a narrow passage, wch is left for an Entrance is cut a deep ditch, ye ascent whereof on ye inner side is faced wth stone to ye very foot of ye wall, wch must have rendered it very difficult to assault it. The passage to, & ye door it self, is very narrow, not wider than to receive a loaded camel, or yt .2. footmen may walke abrest, & as soon as you are wthin ye first door, you make a short turn to ye right & pas on a little further to another of ye like bignes wch leads into ye Court: but all this is but a new building upon an old, & by ye outward wall is quite shrouded ye magnificent entrance wch belonged to ye first ffabrick, of ye statelines whereof we were enabled to judge by ye 2 stones yt supported ye sides of ye great gate, each of wch is .35. foot in length, & artificially carved wth vines & clusters of grapes very bold and to ye life: they are both standing in their places, and ye distance between them, wch gives us ye wideness of ye gate, is .15. foot. But all is now walled up to ye narrow door before mentioned. Over this little door there is an Inscription in Greek, & also another in another language & caracter, wch I never saw til in Tadmor: from yt we hoped for some information; but it will be evident to any yt reades it that ye stone was brought from another place & casually put in there; it is thus—

ΤΟ ΜΝΗΜΕΙΟΝ ΤΟΥ ΤΑΦΕΩΝΟC ΕΚΤΙCΕΝ ΕΞΙΔΙΩΝ CΕΠΤΙΜΙΟC ΟΔΑΙΝΑΘΟC ΟΛΑΜΠΡΟΤΑΤΟC CΥΝΚΛΗΤ[ΙΚΟC] ΑΙΡΑΝΟΥ ΟΥΑΒΑΛΛΑΘΟΥ ΤΟΥ ΝΑCΩΡΟΥ ΑΥΤΩ ΤΕ ΚΑΙ ΥΙΟΙC ΑΥΤΟΥ ΚΑΙ ΥΙΩΝΟΙC ΕΙC ΤΟ ΠΑΝΤΕΛΕC ΑΙΩΝΙΟΝ ΤΕΙΜΗΝ.

Underneath this was ye unknown caracter as well as it could be taken—



The Є in MNHMEION is not upon ye stone, but was doubtless omitted by mistake, & ye Inscription nothing else but ye inscription of a Sepulture, ye like to which we saw several, & shall have occasion to mention some of them hereafter; & as for ye other caracter, it being added almost under every Greek inscription we saw, & very rarely found alone, I am apt to belcive it ye native caracter & language of ye place, & ye matter it containes nothing else, but what we found in ye Greeke. As soon as you are entered wth in ye Court, you see ye remaindrs of .2. rowes of very noble marble pillars, 37 foot high, wth their capitalls of most excellent carved work, as also must have bin ye cornishes between them, before by rude & supstitious hands they were broken down: of these there are now no more than 58 remaining intire, but must have bin a great many more for they appear to have gone quite round ye whole court, & to have supported a most spacious double Piazza or Cloyster of this Piazza ye walk on ye west side, wch is opposed to ye ffront of ye temple, seems to have excelled ye other in beauty & greatnes & at each end thereof are .2. niches for statues at their full length, wth their pedestals, borders, supporters, & canopyes carved wth ye greatest artifice & curiosity. The space wthin ye once beautifull inclosure, now filld with nothing but filth and vermin, I conceive to have bin an open court, in ye midst whereof stands ye Temple, encompassed wth another row of pillars, of a different ordr & much higher than ye former, being about .50. foot high: of these remain now but .16., but there must have bin about double yt Number, wch whether they inclosed an inner Court, or suported a Cloyster is uncertain there being nothing of a roof remaining, only one great stone lies down wch seems to have reached from ye row of pillars to ye wall of ye Temple. The whole space contained wthin these pillars we found to be .59. yards in length, & in breadth near .28. In ye midst of this space is ye temple, containing in length more than .33. yards, & in breadth about .13. or .14.. it points N. & S., having a most magnificent Entrance on ye W. exactly in ye midle of ye building, wch by ye small remaines yet to be seen seems to have bin one of ye most glorious structures in ye world: I never saw clusters of grapes cut so bold, so lively, so natural in any place; and we had doubtles seen things abundantly more curious, if they had not bin malitiously broken to pieces: Just over ye door we could make a shift to discern pt of ye wings of a large spread Eagle, extending ye whole widenes thereof, ye largenes of wch led me at first to conjecture it might have bin a Cherubin overshadowing ye entrance there being nothing of ye body remaining to guide ones judgmt, & some little angells or cupids appearing still in ye corners of ye same stone: But afterwards seeing other Eagles upon other stones wch were fallen down, I conclude this must have bin one likewise, only of a much larger size. Of ye temple there is nothing now but ye outward wall standing: in which it is observable yt as ye windowes were not large, so they were made narrower at ye top than below. Wthin these walls ye Turkes have built a roof suported by small Pillars & arches, but a great deal lower as well as in all other respects disproportionable

& inferior to what y^e^ ancient covering must have bin, & have converted y^e^ place into a Mosque, and to y^e^ S. end of this they have added new ornam^ts^. after their manner w^th^ Arab inscriptions, & sentences out of y^e^ Alcoran written in fflourishes & wreaths and not without art But at y^e^ N. end of y^e^ building w^ch^ is shut out of y^e^ Mosquee, are reliques of much greater artifice and beauty: whether they were in y^e^ nature of Canopies placed over y^e^ altars there, or to w^t^ other use they served I am not able to conjecture: they are beautified w^th^ most curious ffretwork & carvings in y^e^ midst of w^ch^ is a Domo or Cupola above .6. foot diameter, w^ch^ we found above to be of one piece, whether hewed out of a rock intire, or made of some artificial cement or composition by time hardened into a lapideous substance, seems doubtful, tho I am rather inclined to believe y^e^ latter: It is in fine a most exquisite piece of workmanship, & on what I could have bestowed more time in viewing then what was allowed us, hastning to other sights.

Having taken a survey of y^e^ Temple we went abroad, where our eyes were presently arrested w^th^ an amazing sight of a multitude of marble pillars, standing scattered up & down for near a mile of ground this way & y^t^, but so dispersed as to afford no solid ffoundation to judge what sort of ffabricke they formerly made. I past by y^e^ ruines of a mosquee w^ch^ directing our course N.ward, was y^e^ first thing occurred to our view, after we came out of y^e^ court of y^e^ Temple, w^ch^ tho of a more artificial frame & composure then many I have seen yet is not worthy to stop us in y^e^ way to things both of greater antiquity, & every way more noble and worthy of consideration. Having therefore past this, you have y^e^ prospect of such magnificent ruines, y^t^ if it be lawful to frame a conjecture of y^e^ original beauty of y^e^ place by what is still remaining I question whether any citty in y^e^ world could have chalenged precedence of this in its glory: But it being impossible to reduce them to any regular method, I must be forced to give you a rude acc^t^ of them as they come in sight, and w^ch^ will fall much short of y^e^ greatnes & statelines w^ch^ they shew. Advancing then towards y^e^ N. you have before you a very tall & stately Obelisk or Pillar, consisting of .7. large stones besides its capital, & a wreathed work above it, y^e^ carving here as in all other places being extraordinary fine: y^e^ height of it is above .50. foot, & upon it I conceive may have stood a statue, w^ch^ y^e^ Turkes (zealous Enemies of all Imagery) have thrown down and broken in pieces. it is in compas just above y^e^ pedestal .12.½ foot. On each hand of this towards y^e^ E. & W. you see .2. other large Pillars, each a quarter of a mile distant from you, w^ch^ yet seem to have some correspondence one to y^e^ other, & there is a piece of another standing next to y^t^ on y^e^ E. w^ch^ would incline one to believe there was once a continued row of them. The height of this to y^e^ E. I tooke w^th^ my quadrant & conclude it to be more then .42. foot high, & y^e^ circumference is proportionable. upon y^e^ body thereof is this following inscription

Η ΒΟΥΛΗ ΚΑΙ ΟΛΗΜΟC ΑΛΙΛΑΜΕΝΑ ΠΑΝΟΥ ΤΟΥ ΜΟΚΙΜΟΥ ΤΟΥ ΑΙΡΑΝΟΥ ΤΟΥ ΜΑΘΘΑ ΚΑΙ ΑΙΡΑΝΗΝ ΤΟΝ ΠΑΤΕΡΑ ΑΥΤΟΥ ΕΥCΕΒΕΙC ΚΑΙ ΦΙΛΟΠΑΤΡΙΔΑC Κ[ΑΙ] ΠΑΝΤΙ ΤΡΟΠΩ [ΕΥ]CΕΙΜΩC ΑΡΕCΑΝΤΑC ΤΗ ΠΑΤΡΙΔΙ ΚΑΙ ΠΑΤΡΙΟΙC ΘΕΟΙC ΤΕΙΜΗC ΧΑΡΙΝ ΕΤΟΥC $\bar{\text{Ν}}$ $\bar{\text{Υ}}$ $\bar{\text{Α}}$ ΜΗΝΟC ΞΑΝΔΙΚΟΥ.

& under this was y^e^ caracter & language before menc̃oned, w^ch^ not being understood was neglected. I pswade my self it would be but lost labor to spend time in making reflections upon this or y^e^ foll; inscriptions, as for y^e^ knowledge they may exhibit to y^e^ world, yo^r^ own thoughts will more happily lead you into it, then any thing I am like to suggest: it seems however evident they were a free State, governed by a Senate & people, tho phaps under y^e^ protection of greater Empires, y^e^ Parthians first & afterwards y^e^ Romans, who for a long time contended for y^e^ mastery here in y^e^ East: & this governm^t^ might continue among them til about y^e^ time of Aurelian, who destroyed y^e^ place, & led Zenobia, wife to Odenatus, captive to Rome, who tho shee be called Queen, yet I find not y^t^ ever her husband had y^e^ title of King,(*a*) but was only one of y^e^ chief inhabitants, a leading man in y^e^ Senate (as it is probable this Alilamenes & Airanes were afore him) who while y^e^ Romans were busied in Europe made himself great here, & by his own force repelled y^e^ Parthians, who having mastered whatever was held by y^e^ Romans on y^e^ other side of Euphrates, made an incursion into Syria, but were by Odenatus beaten back beyond y^e^ river. In y^e^ course of these warrs Odenatus was slain, but his wife Zenobia being a woman of a masculine spirit, not only kept her ground against her enemies abroad, but maintained her authority at home, keeping y^e^ government in her hands: afterwards, out of a desire to cast off y^e^ Roman yoke, she caused y^e^ whole garrison, w^ch^ was left there by Aurelian, to be barbarously cut of, w^ch^ bringing Aurelian back w^th^ his army, he quickly tooke y^e^ citty & destroyed it, putting y^e^ inhabitants to y^e^ sword, & carrying Zenobia captive to Rome. This custom of theirs, of running their pedigrees up to y^e^ .4.^th^ or .5.^th^ generation, shewes them to have borrowed some of their fashions from their neighbors y^e^ Jewes, w^th^ whom they had doubtles of old great commerce, & prhaps many of them were descended from y^t^ people, Zenobia her self being said to have bin a Jewesse; or else this must have bin y^e^ manner of all y^e^ Eastern nations. Their æra, or acc^t^ of

(*a*) He was saluted Cesar by y^e^ army in his warrs ag^st^ y^e^ Parthians, & was one of those 30 Tyrants who usurped y^e^ Empire under Galdenus, & were suppressed by Fl. : Claudius.

time, they begin from Alexr ye Great, as ye Syrians generally doe, ye very Xans at this day foll. ye same usage: yet tho they marke ye date of ye year by Greek numeral letters, you may observe they place ym a different way from ye Greekes, setting ye lesser number first, as if they were to be read backward from ye right hand to ye left; as $\overline{\Lambda}\overline{\text{N}}$ here denoting .450. The 3d letter, Λ I take to stand for ye day of ye month vist ye .30.th of ye month Xandicus, yt is wth us April. this & other names of months wch are found in other inscriptions being borrowed from ye Macedonians wtth very little variation. That they were idolaters is plain by ye mention of their Countrey gods, both here & in other places so yt their commerce wth the Jewes did not it seems bring them to ye knowledge of ye true God, or else they must have degenerated therefrom, & relapsed into Idolatry. The other pillar towards ye W. in height & circumference answers this, & hath upon ye side engraven ye foll. inscription.

ΗΒΟΥΛΗ ΚΑΙ Ο ΔΗΜΟC ΒΑΡΕΙΧΕΙΝ ΑΜΡΙCΑΜ-
COY ΤΟ ΙΑΡΙΒΩΛΕΟΥC ΚΑΙ ΜΟΚΙΜΟΝ ΥΙΟΝ
ΑΥΤΟΥ ΕΥCΕΒΕΙC ΚΑΙ ΦΙΛΟΠΑΤΡΙΔΑC ΤΕΙΜΗC
ΧΑΡΙΝ . . . .

the date of this is not legible, neither doth one know what judgmt to make of ye thing it self: yt such a Pillar should be erected only to support ye Inscription, & convey these mens names to after ages, wthout pticularizing what they did to deserve ye honor is something strange unles we may supose it was a prevailing vanity in these Eastern countries thus to endeavor to eternize their fame: an instance whereof we have in Scripture, in Absalom's setting up a pillar .2. Kin. 18, 18. and phaps before him in Saul ye .1. Sam. 15, 12. otherwise it may appear no improbable conjecture yt ye pillar was erected long before upon some other occasion, & afterwards made use of to this end, & I looke upon it as past all doubt yt several other inscriptions wch we saw were much more modern then ye Pillars on wch they were engraved.

Proceeding still forward directly from ye Obelisk about .100. paces, you come to a magnificent entrance vastly large, & for ye exquisitenes of ye workmanship, nothing inferior to any thing before described, I wish I could ad yt it had not suffered ye same fate wth ye rest, & then we might have seen a rare piece of ye antient beauty of ye place. This entrance leads you into a noble Piazza of more than ½ a mile long .938. yards according to our measuring, & .40. foot in breadth, inclosed wthin .2. rowes of stately marble pillars .26. foot high, & .8. or .9. about: of these remain standing & intire .129., but by a moderate calculate there could not have bin les at first then .560. Covering there is none remaining, nor any pavemt at ye bottom unles it be buried under ye rubbish: but upon almost all ye pillars we found inscriptions both in Greeke & ye language unknown, of wch we had time to take very few, & those not very

instructive: But such as they are I'le present you them here, w^{t}hout observing any other ord^{r} then as they hapned to be transcribed

ΙΟΥΛΙΟΝ ΑΥΡΗΛΙΟΝ ΖΕΒΕΙΔΑΝ ΜΟΚΙΜΟΥ ΤΟΥ ΖΕΒΕΙΔΟ.... ΑC ΘΩΡΟΒΑΙΔΑΟΙCΥΝ Α[Υ]ΤΩ ΚΑΤΕΛΘΟΝΤΕC ΕΙC ΟΛΟΓΕCΙΑΔΑ ΕΝΠΟΡΟΙΑΝ ΕC ΤΗCΑΝ ΑΡΕCΑΝΤΑ ΑΥΤΟΙC ΤΕΙΜΗC ΧΑΡΙΝ ΞΑΝΔΙΚΩ ΤΟΥ $\bar{\text{Η}}$ $\bar{\text{Ν}}$ $\bar{\Phi}$ ΕΤΟΥC.

I give you these inscriptions, as those before, just as I found them w^{t}hout any amend^{mts} so much as of literal faults, only when a letter or a piece of a word was not legible, where I could make a probable gues what it ought to be, I have ventured to ad it w^{t}h this inclosure [ ]. This seems to have bin put up in memory of an Embassy pformed by those men y^{t} are named therein, for settling commerce & traffic, w^{c}h was to their satisfaction accomplished; but w^{t}h whom til I can find what place is meant by ΟΛΟΓΕCΙΑΔΑ I must remain Ignorant. I am unwilling to entertain any thoughts of Getia, in Macedonia, or of Olgassus a place mentioned by Strabo in Bythinia, w^{c}h comes a little nearer y^{e} name, being both so remote, & y^{e} citty of Tadmor so ill contrivd for a place of trade being far from y^{e} sea, & w^{t}hout y^{e} advantage of a river: yet y^{e} magnificence of y^{e} place shews they wanted not riches among them, & their salt is a com^{e} which stil brings them considerable advantage. The ord^{r} of y^{e} numeral letters you may observe is again inverted, but taking them y^{e} right way y^{e} yeare .558. falls in w^{t}h y^{e} last year of Alex^{r} Severus, w^{c}h is of our Lord .284.

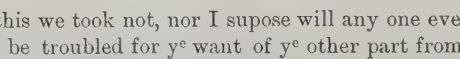
About y^{e} middle of y^{e} Piazza, on another pillar, was this foll: inscription

Η ΒΟΥΛΗ ΚΑΙ Ο ΔΗΜΟC ΙΟΥΛΙΟΝ ΑΥΡΗΛΙΟΝ ΖΗΝΟΒΙΟΝ ΤΟΝ ΚΑΙ ΖΑΒΔΙΛΑΝΔΙC ΜΑΛΧΟΥ ΤΟΥ ΝΑCCΟΥΜΟΥ CΤΡΑΤΗΓΗCΑΝΤΑ ΕΝ ΕΠΙ-ΔΗΜΙΑ ΘΕΟΥ ΑΛΕΞΑΝΔΡΟΥ ΚΑΙ ΥΠΕΡΕΤΗCΑΝΤΑ ΠΑΡΟΥCΙΑ ΔΙΗΝΕΚΕΙ ΡΟΥΤΙΛΛΙΟΥ ΚΡΙCΠΕΙΝΟΥ ΤΟΥ ΗΓΗCΑΜΕΝΟΥ ΚΑΙ ΤΑΙC ΕΠΙΔΗΜΗCΑCΑΙC ΟΥΗΞΙΛΛΑΤΙΟCΙΝ ΑΓΟΡΑΝΟΜΗCΑΝΤΑ ΤΕ ΚΑΙ ΟΥΚΟΝΙCΩΝΑ ΦΕΙΔΗCΑΝΤΑ ΧΡΗΜΑΤΩΝ ΚΑΙ ΚΑΛΩC ΠΟΛΕΙΤΕΥCΑΜΕΝΟΝ ΩC ΔΙΑ ΤΑΥΤΑ ΜΑΡΤΥΡΗΘΕΝΤΑ ΥΠΟ ΘΕΟΥ ΙΑΡΙΒΩΛΟΥ ΚΑΙ ΥΠΟ ΙΟΥΛΙΟΥ ..... ΤΟΥ ΕΞΟΧΩΤΑ ΤΟΥ ΕΠΑΡΧΟΥ ΤΟΥ ΙΕΡΟΥ ΠΡΑΙΤΩΡΙΟΥ ΚΑΙ ΤΗC ΠΑΤΡΙΔΟC ΤΟΝ ΦΙΛΟΠΑΤΡΙΝ ΤΕΙΜΗC ΧΑΡΙΝ ΕΤΟΥC $\bar{\Delta}$ $\bar{\text{Ν}}$ $\bar{\Phi}$

This is one of y^e^ most pfect inscriptions y^t^ I met w^th^, by y^e^ help of w^ch^ we may make a judgm^t^ of all y^e^ rest, at least thus far, y^t^ they were put up in memory of some who had behaved themselves in those publick offices w^ch^ they bore, either in their own Republick, or under y^e^ Romans w^th^ comendation, this being a publick place where their names & publick actions were recorded & so transmitted to Posterity. W^t^ I further observed was y^e^ want of y^e^ name after ΙΟΥΛΙΟΥ. and tooke notice of a like space vacant in y^e^ Inscriptions of y^e^ other language under it : & in both places it seemed to be not worn out w^th^ time but voluntarily scratcht out, w^ch^ confirms me in y^e^ opinion y^t^ they are both one, & y^t^ y^e^ unknown was y^e^ vulgar & y^e^ greek y^e^ learned language of y^e^ place upon another pillar in y^e^ same wall was this

ϹΕΠΤΙΜΙΟΝ ΟΥΟΡΩΔΗΝ ΤΟΝ ΚΡΑΤΙϹΤΟΝ ΕΠΙΤΡΟΠΟΝ ϹΕΒΑϹΤΟΥ ΔΟΥΚΗΝΑΡΙΟΝ ΚΑΙ ΑΡΟΑΠΕΤΗΝ ΙΟΥΛΙΟϹ ΑΥΡΗΛΙΟϹ ΕΑΛΜΗϹ ΚΑϹ-ϹΙΑΝΟΥ ΤΟΥ Μ . . ΛΕΝΑΙΟΥ ΙΠΠΕΥϹ ΡΩΜΑΙΩΝ ΤΟΝ ΦΙΛΟΝ ΚΑΙ ΠΡΟϹΤΑΤΗΝ ΕΤΟΥϹ Η̄ Ο̄ Φ̄ . . ΜΗΝΕΙ [Ξ]ΑΝΔΙΚΩ.

under w^ch^ was another in y^e^ other language, of w^ch^ for another specimen thereof I have set down a part, tis to be read by those y^t^ are able, towards y^e^ left.



the rest of this we took not, nor I supose will any one ever find so much in this, as to be troubled for y^e^ want of y^e^ other part from another pillar in y^e^ same Piazza was transcribed this broken inscription w^ch^ followes, w^eh^ I have endeavored to make up from y^e^ preceding, believing them in substance y^e^ very same w^th^ some little alteration of names.

ϹΕΠΤΙΜ[ΙΟΝ ΟΥΟΡΩΔΗΝ]
ΤΟΝ ΚΡΑ[ΤΙϹΤΟΝ ΕΠΙΤΡΟ]
ΠΟΝ ϹΕΒΑϹ[ΤΟΥ ΔΟΥ Κ]Η
ΝΑΡΙΟΝ ΚΑ[Τ ΑΡΟΑΠϵ]ΤΗΝ
ΙΟΥΛΙΟϹ ΑΥ[ΡΗΛΙ]ΟϹ Ε[ΑΛΑΜΗϹ]
ΠΥΙΛϹΟϹ Μ[ΕΛΕΝΑΙ]ΟϹ ΜΑΛΩ
ΧΑ ΝΑϹϹΟΥΜΟ[Υ] Ο ΚΡΑΤΙ
ϹΤΟϹ ΤΟΝ [ΦΙΛΟΝ] ΚΑΙ ΠΡΟ
ϹΤΑΤΗΝ ΤϵΙΜΗϹ ϵΝϵΚϵΝ
ϵΤΟΥϹ . . . [ΜΗΝϵΙ Ξ]ΑΝΔΙΚΩ

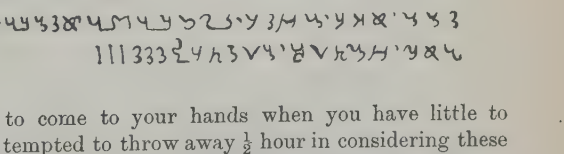
This is so like y^e former y^t I thought I might fairly take y^e liberty to make these additions to it, & it appears highly probable from both & divers others of a like import y^t as y^e State, y^e Senate & ye people did sometimes honor those y^t had bin in publick trusts, w^th inscriptions upon these pillars, so where y^s was not done by them, private p̄sons had y^e liberty to doe y^e same for their ffreinds : & I shall give you an instance by and by of an Husband who engraved one in memory of his wife : upon several of these pillars, are little pedestals jetting out, sometimes one way only, sometimes more, w^ch seem to have bin y^e bases or standing places of statues but none of these are remaining, neither is it to be expected they should, in a place w^ch has bin so long in y^e hands of y^e Turkes On these pedestals we saw many inscriptions, sometimes w^n there were none on y^e body of y^e pillar, & sometimes when there were. As for instance this y^t followes upon y^e pedestal thus

ϹΕΠΤΙΜΙΟΝ ΑΙΡΑΝΗΝ ΟΔΑΙΝΑΘΟΥ ΤΟΝ ΛΑΜΠΡΟΤΑΤΟΝ ϹΥΝΚΛΗΤΙΚΟΝ.

& upon y^e body of y^e pillar this imp̄fect one, w^ch I have not venturd to fill up, but I shall give it you as we found it

ΕΞΑ . . . ΝΤΩΝ ΑΥΡΗΛΙ . . . . Ρ ΗΛΙΟΔΩΡ . . . . ϹΤΡΑΤΙΩΤΗϹ ΛΕ . . . . . ΚΗϹ ΤΩΝ ΠΑΤΡΩΝ ΤΕΙΜΗϹ ΚΑΙ ΕΥΧΑΡΙϹΤΙΑϹ ΧΑΡΙΝ ΕΤΟΥϹ Γ Ξ Φ.

we see they esteemd it a very hon^ble thing to have their memories thus preserved, but it is but little knowledge of them we can get from thence, save now and then y^e time when they lived. As here .563. years after y^e death of Alex^r reach to y^e year of our Lord .239. under this was upon y^e same pillar an inscription in y^e other caracter, w^ch because it was very fair, & I think well taken, I will here ad, not designing to trouble you w^th any more of this kind.



if this should chance to come to your hands when you have little to doe, p̄haps you may be tempted to throw away ½ hour in considering these odd caracters, w^ch I wish you may doe w^th better success than I have done, who remain wholly in y^e darke about them, nor have hopes of finding out what they contain. But if you are inclined to let them pas

w[th]out further notice, be pleased to walke on in y[e] same Piazza, to another inscription w[ch] is as foll[s].

Η ΒΟΥΛ[Η ΚΑΙ ΟΔΗΜ]ΟC CЄΠΤΙΜ]*ΙΟΝ ΤΟΝ ΚΡΑΤΙCΤΟΝ Є[ΠΙΤΡΟΠΟΝ C]ЄΒΑCΤΟΥ ΔΟΥ ΚΗΝ]ΑΡΙΟΝ . . .] ЄΟΔΟΤΗΝ ΤΗC ΜΗΤ[ΡΟΚΟΛΩ] ΝЄΙΑC ΚΑΙ ΑΝΑΚΟΜΙCΑ[C]ΑC CΥΝΟΔΙΑC ЄΞΙ-ΔΙΩΝ ΚΑΙ ΜΑΡΤΥΡΗΘЄΝΤΑ ΥΠΟ ΤΩΝ ΑΡΧЄΜ-ΠΟΡΩΝ ΚΑΙ ΛΑΜΠΡΩC CΤΡΑΤΗΓΗCΑΝΤΑ ΚΑΙ ΑΓΟΡΑΝΟΜΗCΑΝΤΑ ΤΗC ΑΥΤΗC ΜΗΤΡΟΚΟΛΩ-ΝЄΙΑC ΚΑΙ ΠΛЄΙCΤΑ ΟΙΚΟΘЄΝ ΑΝΑΛΩCΑΝΤΑ ΚΑΙ ΑΡЄCΑΝΤΑ ΤΗ ΤЄΑΥΤΗ ΒΟΥΛΗ ΚΑΙ ΤΩΔ-ΗΜΩ ΚΑΙ ΝΥΝЄΙ ΛΑΜΠΡΩC CΥΜΠΟCΙ ΑΡΧΟΝ ΤΩΝ ΤΟΥ ΔΙΟC ΒΗΛΟΥ ΙЄ[Ρ]ΩΝ ΤЄΙΜΗC ЄΝЄΚЄΝ ΕΤ . . . . ΞΑΝΔΙΚΩ.

this affords a sufficient confirmation of what I before observed, y[t] there were Honorary Inscriptions in memory of those y[t] had behaved themselves well in publick offices, of w[ch] there are several mentioned here, whereof some are very well known, and y[e] others not easy to be met w[th] in Bookes. By the word ΜΗΤΡΟΚΟΛΩΝΕΙΑ we may be assured, y[t] tho y[e] citty was reduced by y[e] Romans into y[e] form of a colony, yet it had a peculiar mark of Honour set upon it, to signify y[t] it was y[e] cheif of their colonies in these Oriental parts. that y[e] authority also of their Senate & people was continued to them, & besides y[t] there was a Society of men either curators of y[e] Temple of Juppiter Belus (to whom y[e] Temple before described ꝑhaps was dedicated) or overseers of y[e] sports & festival solemnities, w[ch] were celebrated in honor of him : of w[ch] Sodality this Septimius was, when this inscription was made y[e] Symposiarch, ꝑhaps their chief and governor : By this too we find they did not wait for y[e] deaths of those they thus honored, before they provided for y[e] preservation of their memories : but famous men were thus registered for after ages, even while they were alive. upon one of those little Pedestals before I described, not far from y[e] former was this foll: inscription, w[ch] I valued y[e] more for y[e] little remaind[r]. it has preserved of y[e] name Palmyra, by w[ch] y[e] place was known to y[e] Romans

* Brackets so arranged in M.S.—(Copyist).

ΥΠΙΛΙΟΝ ΟΥΟΡΩΔΗΝ [CΥΝΚΛ]ΗΤΙΚΟΝ ΚΑΙ ΒΟΥΛΕΥ ΤΗΝ ΠΑΛΜΥΡΗΝΟΝ ΒΗΛΑ ΚΑΒΟCΑΡ-CΑΤΟΝ ΦΙ[ΛΟΝ] ΤΕΙΜΗC ΧΑΡΙΝ ΕΤΟΥC $\overline{\text{Ο}}$ $\overline{\Phi}$

The upper end of this spacious Piazza was shut in by a row of pillars, standing somewhat closer then those on each side, & p̃haps there might have bin a kind of banquetting house above, but now no certain foot-steps remain thereof: But a little farther to y^e^ left hand, & it may be once continued w^th^ y^e^ former, by y^e^ ruines of a very stately building, W^ch^ I am apt to beleive might have bin for such an use: it is built of better marble, & hath an air of delicacy & exquisiteness in y^e^ work beyond what is discernible in y^e^ Piazza: the pillars w^ch^ suported it are of one intire stone, & one of y^m^ that is fallen down, but so firm & strong, y^t^ it has received no injury thereby, we measured & found .22. foot in length, & in compos .8. & .9. inches. In these ruines we found y^e^ only latine Inscription we saw in y^e^ place, & y^t^ so imp̃fect there is but little of it intelligible

. . . Es orbis Sui, & propagatores generis humani D. D. N. N. Dioclesianus. . . . simi Impp. & Constantini, & Maximianus nobb. Cæss: castra foliciter condiderunt.

And upon y^e^ same stone, a little lower

. . . nets ossiano Hieroclete . V. P. Præs. Provinciæ. D. N. M. O. eorum.

The name of Maximianus who was partner in y^e^ Empire w^th^ Diocletian, w^ch^ should have followed in y^e^ inscription, seems to have bin on purpose scratched out & defaced, for what reason I canot gues. The rest is lost by y^e^ breaking of y^e^ stone. In y^e^ W. side of y^e^ greater Piazza are several openings for gates leading into y^e^ court of y^e^ palace, two whereof one would easily believe, when they were in their p̃fection were y^e^ most magnificent & glorious in y^e^ World, both for y^e^ elegancy of y^e^ work in general, & particularly for those stately Porphyry pillars w^th^ w^ch^ they were adorned. each gate had .4. not standing in a line w^th^ y^e^ others, but placed by couples in y^e^ front of y^e^ gate facing y^e^ palace, .2. on one hand & .2. on y^e^ other: of these remain but .2. intire, & but one standing in its place They are about 30 foot in length, & 9 in circumference, of a substance so exceeding hard y^t^ it was w^th^ great difficulty we broke of a few shivers to bring home w^th^ us for a pattern of y^e^ stone, y^e^ art of making w^ch^ I thinke is quite lost. We saw several other broken pieces of Porphyry, but neither of so accurate a mixture & composition nor so large as y^e^ former: the hard fate of one I could not but regrett, when I saw it debased to suport y^e^ corner of a little Hutt, scarce good enough for a Dog kennell or a Hogsty. The Palace it self is so intirely ruined, y^t^ no judgm^t^ can be made w^t^ it was in its ancient splendor, either for y^e^ figure or workmanship thereof: there is only here and there a broken piece of a wall remaining, beat into pieces by violence, and consumed by time to y^t^ degree, y^t^ without y^e^ help of tradition we could

be hardly well assured yᵗ a Royal Palace did once fill yᵉ space: we may gues however yᵗ it fronted ye famous Piazza before menc̄oned, & was surrounded wᵗh rowes of pillars of different ordʳˢ, many of wᶜh are still standing, some plain and some wrought & channeld as those in yᵉ Temple, & upon those little Pedestals in yᵉ midle of some of them, I observed several Inscriptions, but could not conveniently take any more then one, wᶜh together wᵗh yᵉ pillar yᵗ supported it was fallen to yᵉ ground. it was thus

ΜΑΡΘΕΙΝ ΑΛΕΞΑΝΔΡΟΥ ΤΟΥ ΚΑΠΑΔΗΤΟΥ ΟΥΑΒΑΛΛΑΘΟΥ ΤΟΥ ΣΥΜΩΝΟΥ ΣΟΡΑΙΧΟΣ ΑΙΡΑΝΟΥ ΑΝΗΡ ΑΥΤΗΣ ΜΝΗΜΗΣ ΕΝΕΚΕΝ ΜΕΝ[ΕΙ] ΔΥΣΤΡΩ ΤΟΥ $\overline{\text{Η}}$ $\overline{\text{Υ}}$ ΕΤΟΥΣ.

If yᵉ rest were of a like nature wᵗh this, we have lost no great matter by not taking them, this being only a memorial wᶜh a kind husband caused to be set up in honor of his Wife. The month Dystrus answers our March, & yᵉ year .490. from yᵉ death of Alexʳ. yᵉ great yᵗ of our Lᵈ 166. I omitted to mention before yᵗ under yᵉ long walke, runs a current of hot sulphureous waters, & there is a well & other passages down to them, but whatever they may have bin of old, they are not now so convenient as another about ½ a mile W. ward from hence, where there is a very good descent into yᵉ Waters, and it is still used by yᵉ people of yᵉ countrey to bath in, near to wᶜh upon yᵉ Pedestall of a broken pillar (or p̄haps it might be an altar) remains this foll. Inscription

ΔΙΙ ΥΨΙΣΤΩ ΜΕΓΙΣΤΩ ΚΑΙ ΕΠΗΚΟΩ ΒΩΛΑΝΟΣ ΖΗΝΟΒΙΟΥ ΤΟΥ ΑΙΡΑΝΟΥ ΤΟΥ ΜΟΚΙΜΟΥ ΤΟΥ ΜΑΘΘΑ ΕΠΙΜΕΛΗΤΗΣΟΗ ΑΙΡΕΘΕΙΣ ΕΦΚΑΣ ΠΗΓΗΣ ΥΠΟ ΙΑΡΙΒΩΛΟΥ [ΘΕΟΥ ΤΟΝ ΒΩ[forsan ΒΩΜΟΝ]* ΕΞΙΔΙΩΝ ΑΝΕΘΗΚΕΝ ΕΤΟΥΣ $\overline{\Delta}$ $\overline{\text{Ο}}$ $\overline{\text{Υ}}$ ΜΗΝΟΣ ΥΠΕΡΒΕΡΕΤΑΙΟΥ Κ.....

I am pretty confident yᵗ yᵉ word I have marked wᵗh a line under it is rightly taken, & therefore believe it to be a proper name of yᵉ fountaine. & upon yᵗ suposition yᵉ Inscription is easily intelligible, shewing yᵗ Bolanus son of Zenobias &cᵃ. being elected overseer or Curator of yᵉ fountain under Iaribolus built this altar to Juppiter in yᵉ year of Alexandʳ .474. i.e. of our Lord .150. & on yᵉ .20. Oct., if yᵉ last K. be a numeral as I supose it

* Bracket not closed in MS.

must. But who this Iaribolus was, on whom they bestow as generally on y^e^ Roman Emperors, whose names occurr in their inscriptions y^e^ title of ΘΕΟC is not so facil a conjecture. They were under y^e^ Parthians before y^e^ Romans fell in among them, but y^e^ date shows this to be after y^e^ time of Hadrian, & so after their coming nay & in an Inscription before mentioned w^ch^ is of a later date then this by .80. years we have y^e^ name of y^e^ same p̄son. Hot sulphureous bathes are things very frequent in this countrey, & thence it was y^t^ it obtained y^e^ name of Syria Salutifera. The scent of y^e^ Waters here is much like those of y^e^ Bath in England, but not so strong, neither is y^e^ tast so offensive on y^e^ contrary when they have run in y^e^ aqua-duct so far from y^e^ fountain as to become cold, they are very potable, & are y^e^ only waters y^e^ inhabitants use. But we during our stay there, sent to a fountain of very excellent water about an hour distant from y^e^ citty. On y^e^ E. side likewise of y^e^ long Piazza stands if I may use such an Expression, a wood of marble pillars, some p̄fect, & others deprived of their beautiful Capitalls, but so confused, y^t^ it is not possible to reduce them into any ord^r^, so as to conjecture to what they served. In one place are .11. together in a square after this manner

. . . .
: . : paved at y^e^ bottom w^th^ broad flat stone, but w^thout^ any
. . . .

roof or covering, & at a little distance from y^t^, stands y^e^ ruines of a small Temple w^ch^ by y^e^ remaines seems to have bin for y^e^ workmanship very curious, but ye roof is wholly gone & ye walls very much defacd & consumd w^th^ time. Before y^e^ entrance w^ch^ lookes to y^e^ S., is a Piazza suported w^th^ .6. pillars, .2. on one hand of y^e^ door & .2. on y^e^ other, & at each end one, & y^e^ Pedestalls of those in y^e^ front have bin filled w^th^ inscriptions in both y^e^ Greek and y^e^ other language, but they are now so obliterated & worn out as not to be intelligible. See an instance of y^t^ next y^e^ door on y^e^ right hand as you enter

ΛΟΥΚΙΟΥ ΑΥΡΗ[ΛΙ]ΟΥ ..... ΗΛΙΟΔΩΡΟΥ
.....Ο..... [ΤΕΙ]ΜΗC ΧΑΡΙΝ ΕΤΟΥC.....
[ΜΗΝΟC ΑΠ]ΕΛΛΑΙ[ΟΥ]

you see where I thought I might venture I have filled up y^e^ vacancy y^e^ rest I am forced to leave imp̄fect as I found them, there being .3. whole lines wanting together, except this single o. in y^e^ middle of one of them. The month Apellaus answers our Dec^r^. upon y^t^ to y^e^ left hand opposite to y^e^ former, is this.

ΜΑΛΗΝ ΤΟΝ ΚΑΙ ΑΓΡΙΠΠΑΝ ΙΑΡΑΙΟΥ ΤΟΥ
ΡΑΑΙΟΥ ΓΡΑΜΜΑΤΕΑ ΓΕΝΟΜΕΝΟΝ ΤΟ ΔΕΥ-
ΤΕΡΟΝ ΕΠΙΔΗΜΙ[Α] ΘΕΟΥ ΑΔΡΙΑΝΟΥ ΑΛΙΜΜΑ
ΠΑΡΑCΧΟΤΑ ΞΕΝΟΙC ΤΕ ΚΑΙ ΠΟΛΕΙΤΑ[ΙC]

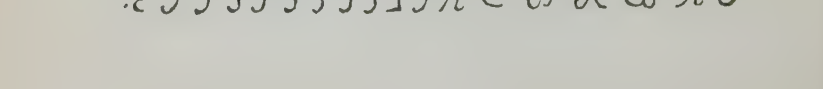
And a little below

ΕΝΗ... Ν ΥΠΕΡΕΤΗCΑΝΤΑ ΤΗΤ... CΤΡΑΤΕΥΜΑ ΤΟΥ... ΥΠΟ.... Η ΚΑΙ.... ΤΟΝ ΝΑΟΝ ΤΟΝ... ΔΙΟC... Ν ΤΩΤ....

I should have imagined y^e ΚΑΙ to have bin a Copulative, & y^e second name Agrippa distinct from y^e former, but y^e words foll: will not admit of such a construction. The p̄son then in memory of whom this inscription was made must have bin Malineus Ca'agrippa who bearing such an office as scribe or y^e like in y^e expedition of Hadrian y^e Emperor, pformed an act of publick beneficence and generosity both to strangers & citizens denoted by y^e word ΑΛΙΜΜΑ w^ch signifies unicion, phaps he distributed among them sweet oils to be used in or after their bathings. tis pitty what foll. is so impfect, & especially y^t we canot find out y^e date, for this might have directed us to y^e precise time of Hadrian's Expedition into these oriental parts, where he made great conquests, & enlarged y^e bounds of y^e Roman Empire. But as great a curiosity as any were their sepulchres, being square towers .4. or .5. stories high & standing on both sides of a hollow way on y^e N. side of y^e citty, stretching for about a mile, & phaps formerly they might extend a great deal farther. at our first view of them as we enterd y^e place we could not conjecture what they were, some thought them y^e steeples of ruind churches, & were in hopes we should have found some footsteps of Christianity here; others tooke y^m to have bin Bastions, & p^t of y^e remaining fortifications, tho there is not so much as any foundation of a wall to be seen: But when we came, a day or two after, more curiously to enquire into them, we quickly found their use. they were all of y^e same form but of different splendor & greatnes according to y^e circumstances of y^e founder. The first we viewed was intirely Marble, but it is now wholly in ruines, & nothing but a heap of broken stones among w^ch we found y^e pieces of .2. statues, one of a man & another of a woman, cut in a sitting or rather a leaning posture, y^e heads & part of y^e arms of both being broken of, but their bodies remaining pretty intire, so y^t we had y^e advantage of seeing their habits, w^ch appeared very noble, but more aproaching y^e European fashion, then what is now in use in y^e East, w^ch inclined me to believe they might be Romans. upon broken pieces of stone tumbled here & there, we found some as broken inscriptions, not intire enough to give any sense: but being short, & y^e unknown caracter of a larger size than elsewhere, I will not omit them

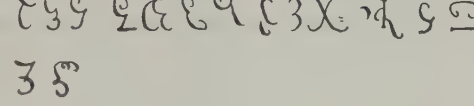
.....ΟΙΝΩΝΟΝ ΑΥΤΟΥ ΠΡΟC ΛΑΒΕΙΝ ΚΑC....

& underneath this



upon another stone in ye same ruine were ye foll: Greek and other caracters

....ΑΡCΕCΙΕΠΙ ΤΩ ΚΑΤΑΜΗΔΕΝ ΑΤΡΟΠΟΝ Κ....



Upon another piece of stone in ye same ruin were these

ΗΕΤΩΚΑΥΙΟΙC ΚΑΙΥΙΩΝΟΙC

If ye first word were to be changed into .ΑΥΤΩ ΚΑΙ &c., it would agree wth some other inscriptions we find upon these monumts, but at present I can make nothing of it. Several others there were as much gone to decay as this, wch therefore we past by to goe to two wch stood almost opposite to one another & seemd most pfect of any, tho not wthout markes of ye Turkish malice: they are .2. square towers rather larger than an ordinary steeple, & .5. stories high, ye outside being of common stone, but ye partitions & floors wthin of marble, & beautified too wth very lively carvings & paintings, & figures both of men & women as far as ye breast & shoulders, but miserably defacd & broken: under these statues, or by their sides are, in ye unknown caracter probably ye names of ye psons there buried or by them represented or else some other memorial of them; but these, not understanding we did not transcribe. we entred one of these by a door on ye S. side, from wch was a walk cros ye whole building just in ye midle but ye floor was broke up, & so gave us ye sight of a vault below divided after ye same manner. the spaces on each hand were again subdivided into .6. partitions by thick walls, each partiçon being capable of receiving ye largest corps, & piling them one above another, as their way appears to have bin, each of these little spaces might contain .6. or .7. bodies, for ye lowest, 2d. & .3d. stories these partitions were uniform & altogether ye same, save from ye 2d ffloor, wch answered ye main Entrance one partiçon was reserved for a stair case, higher than this ye building being something contracted towards ye top, would not afford space for ye continuation of ye same method, therefore ye .2. uppermost rooms were not so parted, nor phaps ever any bodies laid therein unles it was yt of ye founder alone, whose statue wrapt in funerall apparel & in a lying posture is placed in a Nich or rather window in ye ffront of ye Monumt. so as to be visible both wthin & wthout. Near to ys statue is ye foll. inscription.

ΤΟ ΜΝΗΜΕΙΟΝ ΕΚΤΙCΑΝ ΕΛΑΒΗΛΕC ΜΑΝ-ΝΑΙΟC CΟΧΑΙΕΙC ΜΑΛΧΟC ΟΥΑΒΑΛΛΑΘΟΥ ΤΟΥ ΜΑΝΝΑΙΟΥ ΤΟΥ ΕΛΑΒΗΛΟΥ ΑΥΤω ΚΑΙ ΥΙΟΙC ΕΤΟΥC $\overline{\Delta}\,\overline{\text{I}}\,\overline{\text{Υ}}$ ΜΗΝΟC ΞΑΝΔΙΚΟΥ.

it is a little doubtful whether ΑΥΤω should not rather be read ΑΥΤΟΙC because of y^e^ verb plural, or else there must be a fault in y^e^ verb, & all those are but y^e^ names of one single pson I leave every one to chuse w^ch^ likes him best. the other monum^t^ on y^e^ other side y^e^ way is very much like this, only y^e^ front & Entrance are towards y^e^ North, & it is not altogether so polite nor so well painted, but y^e^ carvings are as good, & shews altogether as magnificent and stately as y^e^ former : besides it has y^e^ advantage in age of a whole century of years, as appears from y^e^ date of y^e^ foll. inscription : tis placed above a Nich in y^e^ stone adornd w^th^ handsom borders & cornishes y^e^ place doubtles of some statue, & probably y^t^ of y^e^ founder

ΜΝΗΜΕΙΟΝ ΑΙωΝΙΟΝ ΓΕΡΑC ωΚΟΔΟΜΗCΕΝ ΓΙΧΟC ΜΟΚΙΜΟΥ ΤΟΥ ΚΑΙΛΚΙΑΛCΙCΟΥ ΤΟΥ ΜΑ....ΟΥΕΙC ΤΕ ΕΑΥΤΟΝ ΚΑΙ ΥΙΟΥC ΚΑΙ ΕΓΓΟΝΟΥC ΕΤΟΥC $\overline{\Delta}\,\overline{\text{I}}\,\overline{\text{Τ}}$ ΜΗΝΕΙ ΞΑΝΔΙΚω.

this is y^e^ most ancient inscription I met w^th^ in Tadmor. y^e^ .314. year from y^e^ death of Alex^r^ y^e^ great preceding y^e^ birth of our blessed Saviour .7. or .8. years. the other also is between .20. & .30. years before y^e^ time of Hadrian, & consequently both of them before y^e^ Romans got footing here, & from these sumptuous structures these costly Mausolœa, we may reasonably conclude they were a potent & opulent people, before they became subject to y^e^ Roman Empire, & were not obliged to them for their greatnes & now I beleive I have wearied you sufficiently, by leading you up & down this famous & antient citty of Tadmor, & giving you such a dry acc^t^ of our employm^t^ for y^e^ .3. or .4. dayes we abode there we had at least tired our selves in y^e^ time, roving from ruine to ruine & rumaging among old stones from w^ch^ little knowledge was to be obtained ; for this reason & w^thal^ thinking it not safe to linger too long in a place, where should y^e^ mountain Arabs who are enemies to Assine Abas our friend, have intelligence of us, they might either fall upon or endeavour to intercept us in our return, for w^ch^ reason also we had all along conceald our intended course, under a pretence of proceeding for Damascus on Thursday

Oct. 8th.—About ½ hour after .4. in y^e^ morning we dep^td^ from Tadmor, being well satisfied w^th^ what we had seen, & glad to have

escaped so dreaded a place w^thout any trouble or pretence upon us, but else w^th some regret for having left a great many things behind w^ch deserved a more particular & curious inspection. our road lay almost due E. or a little inclining to y^e N. & on y^e left hand a ridge of hills stretched along for a great space, sometimes about ½ hour distant from y^e road, & sometimes opening wider these hills, we were told were stored w^th rich veins of divers mineralls, & afforded all y^t vast quantity of marble, y^e remaines whereof we had seen at Tadmor, & it was from a fountain called Abul-faras at y^e foot of one of them y^t they fetcht our water w^ch we drank there, y^e inhabitants contenting themselves w^th y^t w^ch runs from y^e hot springs. To y^e right hand lay a vast barren plain, pfectly bare, & hardly any thing green to be seen therein except it were a few gourds, w^ch our servan^ts found on y^e side of a little rising ground, where there was no shew of any thing moist to feed them: our way being plain we had y^e sight of Tadmor especially y^e castle for above ½ ye stage, til we came to an old Caphar house. We made indeed but a short dayes journey in y^e whole, finding a fountain of excellent water in about 5½ hours riding, w^ch as it was a most wellcome refreshm^t to us in such a thirsty desart, so was y^e only good water we met w^th, til we came to Euphrates, w^ch was not til y^e 3^d day from y^s place. at y^s fountain we pitched near to w^ch is a village, but almost wholly ruined & deserted: twas some time before any body would be seen, for they were afraid of us: at length .3. men came to our tent, spectacles of a miserable Poverty, occasioned by their being frequently pillaged by y^e mountain Arabs, & to a great duty they pay to Assine their King for his protection. Three hundred dollars they pay him annually, when one would think y^e whole village could not make up y^e sum of q^rs .100. yet being y^e remotest place y^t way under his jurisdiction, they often suffer by y^e inroads of y^e other. The name of y^e place is Yarecca, a name it received, as we were informed, from a victory obtained thereabouts by y^e Turkes over y^e Mamalukes.

Oct. 9—From Yarecca we mounted early & travelling N.E. or thereabouts in .7. hours arrived at Souckney: y^e road we found much like what we had y^e day before, lying over a barren plain, only we had hills on both sides, & sometimes closing w^thin ½ an hours riding one of y^e other. The village has its name from y^e hot waters (for so y^e word imports) w^ch are of y^e same nature w^th those of Tadmor. herein they bath frequently, y^e same little dirty hole serving both for men and women, only they have so much modesty remaining that they have different hours for one & y^e other, & to say y^e truth it was y^e only marke of modesty I could observe amongst them. In other respects they seemed a confident or rather impudent generac̃on of people: before we could pitch our tents they flockt about us in multitudes, men, women, & children, and of y^e last many of them as naked as ever they came into y^e world, & so numerous they appeared y^t if we had reason to think Yarecca wanted inhabitants, we had no les to conclude Souckney overstockt. At this place usually resides an officer of Assine's, who is

ther Sub Basha or Governor; he whom we found there was called D'or of a good family among ye Arabs, to whom we made a Present, & he civilly returned it in barley for our horses: afterwards he came under our tent, & invited us to an entertainmt wch considering ye circumstances of ye place was very splendid, tho it was nothing but Pilaw at last a little diversified by dressing, & to speake seriously I judge we could not have les then a bushel of rice set before us: his palace indeed was not stately there being few cottages in Engd but might vye wth it. to ye room wherein we were entertained, wch doubtles was ye best, if not ye only one he had, we were forced to clamber, rather then ascend, by broken steps made of stone & dirt; but when we were got in & comodiously seated after ye Turkish mode, it seemd large enough for about .12. or .16. people. At ye upper end was a little space separated from ye rest by a ridge made up of earth wthin wch I suppose he slept. The walls were mean, but ye roof much worse, having no other covering but faggots, so yt certainly it could not be proof agst a shower of rain wch fell yt night, & forced us out of our tent, into an old ruined Cave for shelter: however it served well enough for our afternoon's collation, & we had come away wth a good opinion of ye gentlemans civility, had he not afterwards endeavoured to make a pretence upon us, & so would have forced us to pay dear for our rice: he pretended to a customary duty of a chicqueen a head for all ffrankes yt past yt road, tho probably neither he nor his grandfather before him had ever seen a ffranke there before: but when he understood by our guide yt we were not easy to be so imposed upon, & wthall yt we were Assine's ffreinds, & in our way to his tents, & especially our Trẽar a pson he very much esteemed, who therefore would be sure to acquaint him wth any exaction or injury offered us, his mouth was quickly stopt & he grew so sensible of his error yt he sent to excuse it, and presented our Trẽar wth a fan of black Ostriche feathers; & not only so but in ye morning came himself, and beggd pardon desiring yt nothing might be sd of what was past, & so conducted us about an hour on our way. this village payes to Assine qs 1500 a year.

Oct. 10.— Continuing our voyage still to ye N.E. or somewhat more Easterly, we found it another pleasant, & easy stage to another village called Tiebe, so called as they say from ye goodnes of ye waters, ye word signifying good, but we found them not so over excellent, they had ye tast, & were doubtlesly tinctured wth ye same mineiall wth those of Suckney & Tadmor, tho not so strong, but ye village it self made a better shew than usuall, & ye people appeared of something better fashion & more civilized then those we had left: it is pleasantly situated, & makes a good appearance as one comes up to it, ye prospect being helped by a well-built steeple, to wch is now adjoined their mosquee: but I am apt to beleive it ye remaindr of a Christian church, being built with more art & Beauty then you shall easily find in Turkish ffabrickes. There are also several ruines about it, wch speake it to have bin a more famous place then now it is. Within ye Mosquee, wch we were permitted to enter

w^{t}hout any disturbance there is a stone clapt y^{e} wrong way into y^{e} wall, w^{t}h y^{e} foll. Greek inscription upon it :—

ΔΙΙ ΜΕΓΙCΤΩ ΚΕΡΑΥΝΙΩ ΥΠΕΡ CΩΤΗΡΙΑC ΤΡΑ: ΑΔΡΙΑΝΟΥ CΕΒ: ΤΟΥ ΚΥΡΙΟΥ ΑΓΑΘΑΝ-ΓΕΛΟC ΑΒΙΛΗΝΟC ΤΗC ΔΕΚΑΠΟΛΕΟC ΤΗΝ ΚΑΜΑΡΑΝ ΩΚΟΔΟΜΗCΕΝ ΚΑΙ ΤΗΝ ΚΛΙΝΗ ΕΞΙΔΙΩΝ ΑΝΕΘΗΚΕΝ ΕΤΟΥC $\overline{\text{Ε}}$ $\overline{\text{Μ}}$ $\overline{\text{Υ}}$ ΜΗΝΟC ΛΩΟΥ....

& under this was another in y^{e} same strange language & caracter w^{c}h we had seen at Tadmor. I was surprised to find such an Inscription in this place, nor can any way gues how they should come by it, & y^{e} mention of Decapolis makes me still more in ye darke. if one extend y^{e} bounds of Decapolis as some are s^{d} to have done as far as all Cœlosyria, & comprise under this name again all Syria, Phœnicia only excepted, then need it not be brought from elsewhere, but set up first in y^{s} place : but this will not be allowed by those who make Decapolis only a part of Palestine. The matter of fact it containes is only an acc^{t} of y^{e} magnificence of this Agathangelus Abilenus whoever he was, who for y^{e} safety of y^{e} Emperor Hadrian, erected at his own charges, & dedicated to Juppiter the thunderer a royal banquetting house (for so I take ΚΑΜΑΡΑ to signifie) & a bed of State, for after ΚΛΙΝΗ there is doubtles a letter omitted, and it ought to be ΚΛΙΝΗΝ. the date, .445., agrees to y^{e} year of our L^{d} .123., w^{c}h was y^{e} .7.th of y^{e} Reign of Hadrian, & y^{e} month ΛΩΟC is our Aug^{t}. this village lyes in one of y^{e} roads from Alep^{o} to Bagdat & payes to Assine an annual tribute of q^{rs} .1,000. from hence we mounted again in y^{e} afternoon & proceded about .2½. hours further to shorten our next daye's stage having travelld y^{e} day in all between .7. & .8. hours. the place we pitched at was a fountain known by y^{e} name of Alcome but neither town nor house near it, neither was y^{e} water fit to be drunk being of y^{e} same nature w^{t}h those of Souckney, & almost as warm

Oct. 11. From Alcome we rose about 1½ hour after midnight our guide grooping out of y^{e} way by y^{e} help of y^{e} stars, w^{c}h now bended more to y^{e} north then formerly. As soon as it was light enough to look about us, we found our selves in a wide open desart, y^{e} ground in some places covered w^{t}h a sort of Heath, & in others quite bare, nor had we marched long after y^{e} sun was up, before by y^{e} help of a rising ground we discovered Arsoffa y^{e} place whither we were bending, w^{c}h gave us hopes we should be quickly there; but having a dry tiresome plain to traverse, & y^{e} hot sun causing our Mules a little to slacken their pace it was after .10. a clock ere we reached it, & what was more vexatious still, finding no water any where near, we were necessitated to proceed forward

to y^e^ river Euphrates w^ch^ we found .4. hours distant from hence. Arsoffa or as y^e^ Arabs call it Arsoffa Emir, seems to be y^e^ remaines of a Monastery, having no town nor village near it, & being one continued Pile of building, of an oblong figure, stretching long wayes E. & W. and inclosing a very spacious area, at a distance it makes a very glistering shew, being built of Gypsine stone, or Rock Izinglasse resembling Alabaster, but not so hard, severall quarries of w^ch^ we past by in our way to it. where y^e^ sun shines upon it, it reflects y^e^ Beams so strong y^t^ they dazle y^e^ eyes of y^e^ Spectator. Art or accuracy in y^e^ Workmanship you find none, & but very little carved stone, & y^t^ mean enough, nay the very cement they made use of is but little better then dirt, so y^t^ it is no great wonder to find it in ruines, though it hath not the appearance of any great antiquity. Round about were y^e^ little apartm^ts^ or chambers for ye monkes, built archwise, only one story above ground ; but underneath are several cells or vaults, larger then y^e^ chambers, w^ch^ p̂haps might serve for their schools or working houses In y^e^ midst of y^e^ area stand y^e^ ruines of several buildings some of w^ch^ seem to have bin cisterns for water, & it may be bathing places ; but y^e^ most remarkable was one w^ch^ was probably y^e^ Abbot's or Bishop's house, there having bin something more pains bestowed upon it, then y^e^ rest, & another w^ch^ was y^e^ Relickes of their Church This was formerly no unhandsom structure, being built in y^e^ form of our churches, & distinguished into .3. Isles, of w^ch^ y^e^ midle one is supported w^th^ .18. well turned marble Pillars w^th^ Capitalls upon them, not of Marble, but of a sort of clay cast into y^e^ shape they are in, but of a color exactly resembling y^e^ pillar it self. That w^ch^ perswades me to beleive them cast is a Greeke Inscription to be seen upon all of them, y^e^ letters whereof are not made by incision in y^e^ stone, but seem to be stampt standing out higher then y^e^ distances between them, & in one of them by Mistake they are so placed as to be read after y^e^ manner of y^e^ Oriental languages from y^e^ right hand to y^e^ left y^e^ words are these w^th^ y^e^ Crucifix before as foll :

Ϯ ΕΠΙϹΕΡΓΙ8 ΕΠΙϹΚ°. Τ8 ϹΥΝΓΕ̃Ν ΜΑΡΟΝΙ8 Τ8 ΧΩΡΕΠΙϹΚ°.

The name of Maronius made me conclude it a monastery of y^e^ Maronites, who were formerly very numerous in Syria & inquiring of one of their ffathers here, I find they had a monastery of this Name, but he aprehended it to be beyond y^e^ river Euphrates : but y^t^ is an easie Mistake, & tis more probable it was this place, w^ch^ is but .4. hours from y^e^ river. Our guide lead us to y^e^ river by y^e^ assistance of .2. little hills w^ch^ are known by y^e^ name of Affdien our way lying to y^e^ N., a little bending to y^e^ east. the sight of y^e^ river was a pleasing prospect, & to our great comfort we found y^e^ water very clear, hapning to be there before y^e^ rains & after y^e^ snow waters, w^ch^ swell & disturb it in summer time, were all past, and our hapines seemed y^e^ greater having had so tedious

& thirsty a journey of at least .14. hours, & neither our selves nor horses touched a drop of water all day. We pitched upon a reach of y^e^ River where it was not very broad, not being above ½ a Musket shot over.

Oct. 12. This morning about Sun rise we proceeded on our voy^e^ keeping along y^e^ bankes of y^e^ River, w^ch^ for y^e^ main led us W. or N.W. & here we had pleasant travelling, having y^e^ river on y^e^ right hand, & hills of Marble on y^e^ left or other fine stone, & delightful groves of Tamarisk, Mulberry & other trees to pas through : here every thing about us looked fresh and verdant, & we met frequently men & women passing on their occasions, a thing to w^ch^ in our former travells we had not bin accustomed. Wee had also a Prospect of y^e^ opposite shore, & could see a great way into Mesopotamia, but could meet w^th^ no convenience to crosse y^e^ river, w^ch^ we were very desirous to have done There are no places of note remaining on y^e^ River, either on one side or y^e^ other, only on y^e^ farther side we saw an old Castle called Giaber, w^ch^ made a good shew, being situate on y^e^ top of an high hill, & both for y^t^ & y^e^ way of building very much resembling y^t^ of Alep^o^, only y^t^ is y^e^ larger & in y^e^ midst of a citty, this les & has neither town nor house about it. On y^e^ other side we past by a Sheekes house called Abul Rarra & y^e^ ruines of a town a little further where there was a square tower built of very ordinary brick, but pretty intire. after we had left these ruines we rested to bait under y^e^ Shadow of a rock wherein were many apartm^ts^ & conveniences cut to lodge in, w^ch^ I supose are made use of in y^e^ winter by y^e^ people who during y^e^ summer pitch among y^e^ trees by y^e^ river side. In y^e^ afternoon we continued our journey as before keeping allwayes at a little distance from y^e^ river, till a little before sunset, we came to a very convenient place upon y^e^ bankes, where we took up our lodging for y^e^ Night, having travelld between .7. & .8. hours y^e^ whole day

Oct. 13. This day we had y^e^ same satisfaction as y^e^ day before proceeding as near y^e^ river as y^e^ road would p̄mit, & having made a stage of about .6. hours, we rested under y^e^ shade of y^e^ Tamarisk trees by y^e^ river side, hoping to have found conveniences to have crost it ; but we ould not. In our way we saw nothing observable, but y^e^ ruines of a citty called Baulus, where y^e^ Turkes had formerly a Sangiacke but now there is never an inhabitant in y^e^ place, nor house standing, nothing but y^e^ ruines of houses, & an octagonal tower of a considerable height viz. .107. steps & beautified only outside w^th^ flourishes & an Arabick inscription round about it. it is a handsom structure, & probably y^e^ worke of y^e^ Mamalukes since whose time little has bin done to adorn, but much to destroy & wast y^e^ countrey. After dinner we mounted sooner then usual because, hoping to reach y^e^ tents of Assine, we were unwilling it should be late when we arrived, yet we made it near sun set before we got to Fay, a fountain by w^ch^ he lay. We had travelled still by y^e^ same point N.W. & had y^e^ prospect of y^e^ river y^e^ greatest p^t^ of y^e^ way, y^e^ nearest reach thereof being not above .1. hour's riding from y^e^ fountain. On y^e^ road we met several Bandieras of y^e^ Emirs soldiers, who knowing our guide & understanding we were going to him, gave us

a very courteous Salam, who else ꝑhaps might have treated us wᵗh another sort of civility. The Kings tents spread over a very large plain, & tooke up so vast a space yᵗ though we had yᵉ advantage of a rising ground, we could not see yᵉ utmost extent of them: His own peculiar tent was pretty near yᵉ midle of yᵉ rest, wᶜh were pitcht about it not in a circular manner, but stretching out in length as yᵉ plain opened for yᵉ better convenience of a current of water, wᶜh form yᵉ fountain ran through yᵉ midst of them. It was not all distinguished from yᵉ rest but by its bignes, & a little more company about it, being all made of a sort of hair cloth wᶜh seemed hardly a defence agᵉˢᵗ either rain or sun: But certainly they must find otherwise else their necessity spending their whole lives in such moveable habitacõns, would have taught them to have contrived something better. It canot well be doubted but they are descended from yᵉ old Arabes Scenitæ seeing they live just after yᵉ same manner, having no settled abode but removing from fountain to fountain, as they can find gras for their sheep & camells, & water for them & themselves. They themselves love to derive themselves from Ishmael yᵉ son of Abraham, & it may be they are descended from him, but I beleive they would be hard put to it to prove their pedigree. As soon as we alighted we were attended by yᵉ officers of yᵉ Emir, & conducted to a very noble tent built after yᵉ Turkish mode, & pitcht next to his own. hither he sent to bid us wellcom & to inquire how we past in our voyage, & presently after we had a repast of several dishes of meat set before us to stay our appetites till a more plentifull supper could be got ready: But before supper yᵉ King himself made us a visit in person bidding us wellcome to Fay, & asking what we had seen in our travells yᵗ pleased us? how we liked Tadmor? & whether we had found a treasure there? for this notion stickes in yᵉ heads of all these people, yᵗ the Frankes goe to see old Ruines only because there they meet wᵗh Inscriptions wᶜh direct them to some hid Treasures, & therefore tis no unusuall thing wᵗh them, when they find a stone wᵗh an inscription on one side to turn yᵗ down to yᵉ ground, yᵗ it might not be seen or read of any: But we assured him we went with no such Expectation, but only out of a desire to see yᵉ place; neither had we brought any thing away wᵗh us but a piece of Porphyry stone wᶜh upon his request we shewed him: we let him see, too, a rude draught, wᶜh we had taken of yᵉ place wᶜh he seemed to like: he made his visit yᵉ shorter yᵗ he might not incommode us after our journey, but desird yᵗ we would live after our own pleasure, & to our satisfaction & command freely whatever yᵉ Camp would afford, ordering some of his people constantly to attend upon us. When there was mention made of our design to be gone next morning, he answered it must not be, himself was invited yᵉ next day to a great entertainmᵗ by one of his Grandees, & we should accompany him; but yᵉ day foll: he would goe out wᵗh us & hunt pᵗ of our way towards Alepᵒ. When supper was brought in, there was victualls enough for .3. times our number. A large dish of pilaw in yᵉ midle & .12. or .15. dishes of severall sorts of meat about it, all drest after their manner but exceeding good, & such as one

might have fed heartily upon, had he not spoiled his appetite before. after we had eat & drank what wee pleased, we rose up & ye servts sat down in our places it being ye custom of ye Arabs & Turkes too, from ye highest to ye meanest, all to eat at ye same table : The best sort sit down first, & so in ordr till all are satisfied, & then what remaines is carried away. we might if we had pleased, lodged in ye same Tent where we eat, but, having tents of our own pitcht, some of our compe chose rather to retire thither, to avoid being disturbed by too many visitants

Oct. 14.—The next morning about .10. a clock we were told ye King was gone to ye entertainment & expected we should follow him, & yt .2. young camells were killed to furnish ye sumptuous feast, wch is ye highest piece of Magnificence & greatnes, to wch these people whose greatest riches consists in camells can arrive. The tent was above a furlong from us, so mounting our horses we rode to it, & found it surrounded wth a numerous train of Guests, .300. at least, of different sorts & qualities : it was very large of it self, & still to be more capacious it was left open to ye West : The King was seated at ye N. end, about ye midst of ye Tent upon a place raised wth Cushions, & quilts, & carpets before him, neither did he sit cros leggd, as all ye rest of ye Compe were obliged to doe, but in a leaning posture. they seemd to observe an exact ordr in their places, & when any pson of note enterd, those yt were near his place rose up, & stood til he was seated : But ye far greatest pt could not come wthin ye compas of this Ring, but stood behind ye backes of ye rest, leaving a spacious area in ye midst. When we entred they made room for us on ye Kings left hand, wch here is esteemd ye more honorable, where we sat down in ye same position wth those about us cros leggd upon a thin Carpet. Before midday a Carpet being spread in ye midle of ye Tent our dinner was brought in, being served up in large wooden Bowles born between .2. men, & truly to my aprehension load enough for them. Of these great Platters there were about .50. or .60. in Number, perhaps more wth a great many little ones, I mean such as one man was able to bring in, strewed here & there among them, & placed for a border or garnish round about ye Table. In ye midle of all was one of a larger size than all ye rest, in wch were ye camell Bones & a thin broth in wch they were boiled : ye other great ones seemd all filld wth one & ye same sort of provision, a kind of plum Broth made of rice, & ye ffleshy part of ye Camells, wth currans & spices being somewt of a darker color, then what is made in our countrey, the lesser were for ye most pt charged wth rice, dressed after severall Modes, some of them having Leban a thick sour milk poured upon them. This Leban is a thing in mighty esteem in these hot countries, being very usefull to quench thirst, & truly we had need of it here, for I did not see a drop of any sort of liquor except a dish of Coffee before dinner drunk at this splendid feast. Knives, forkes, spoons, trenchers, &ca. are silly impertinent things in ye esteem of ye Arabs ; however we being known to make use of such things, had large wooden Spoons laid before us. when ye table was thus plentifully furnished, ye King arising from his seat, went & sat down to ye dish wch was directly

before him, & so did y^e^ rest as many as it could contain, w^ch^ could not be much short of .100. & so w^thout^ further ceremony they fell to, thrusting their hands into y^e^ dishes & eating by handfulls, neither was there any occasion of carving, only, because y^e^ dishes in y^e^ midle were too remote to be reached, there was an officer on purpose who stepping in among them, & standing in y^e^ Spaces designedly left for y^t^ end w^th^ a long ladle in both his hands, helped any one according to his desires. when y^e^ K. had eaten what he thought fit, he rose up, & washt, & retired back to his former seat, & we also did y^e^ like, others being ready for to fill our places: nor did we continue much longer under y^e^ Tent in y^t^ numerous crowd: for Assine perceiving y^t^ we were a little uneasy, & suposing y^t^ we had now sufficiently satisfied our curiosity, tho not our appetites, told us we might take our liberty, & if we thought fit retire to our tents. This favor we gladly accepted, & w^thout^ any Ceremony returned, several of his attendants waiting on us back. Here we* [had another] dinner set before us, & having some of our own [wine &] water to drinke w^th^ it, it went down better w^th^ me [than] y^e^ famous camell ffeast. In y^e^ evening y^e^ K. mounted to [see] y^e^ ffight of a new Hawke, & stayed abroad very late, his Hawke fflying away; but shee was afterwards taken up by his ffaulkenor: otherwise he had not bin in a good humour y^t^ night, being a man y^t^ delights very much in Sport: after his return from Hawking we went to wait upon him at his own tent to return him thankes for his most courteous & Royall acception of us, & to desire leave to depart next morning. here we found him surrounded w^th^ y^e^ chiefest of his people, & being placed again on his left hand, he entertained us w^th^ a great deal of pleasant discourse & asked such questions, as shewed him to be a p̄son of extraordinary capacity & judgm^t^. As for learning, they have no such thing among them and therefore it is not to be expected y^t^ he should be a scholar; but were he not a p̄son of more then common prudence & understanding, he could never have managed y^t^ wild and unruly people, as he has done ever since his advancem^t^ to y^e^ throne, w^ch^ must therefore have bin y^e^ more difficult, because as he came to it by y^e^ deposing of his ffather (tho not imediately) who now lives w^th^ him as a private man, so has he never wanted competitors. To his ffather he payes a great deal of outward respect, but is forced to keep a very watchful eye over him. After about an hours discourse we were dismist, &

Oct. 15.—In y^e^ morning Assine not being at leisure to goe out a hunting, we proceeded on our voyage homewards w^th^ a great [& joyful] alacrity, & finding nothing remarkable in our [way, after] about .3½. hours arrived Serag, & hence, after a sh[ort] repast, we continued our journey to Shirby fountain, [w]^ch^ took us up y^e^ like space of time here we accounted our selves as good as at home, being at a place w^th^ w^ch^ we were well acquainted, & to w^ch^ several times in y^e^ year, some or other of our nation usually resort, either for Gazell or Hog-hunting,

[* M.S. torn away; words in brackets supplied by copyist.]

according to their seasons, nor had we hence above .7. or .8. hours to Alepº.

Oct. 16.—Getting up pretty early in yᵉ Morning, we resolved to hunt yᵉ greatest part of our way home, as we did, & dining at yᵉ famous round Hill, whereon has bin spent by yᵉ English more money then would purchase yᵉ fee simple of it & a noble Estate round about it. In ye afternoon we arrived safe and sound at Alepº. God be praised for His gratious Protection and Providence over us.

NOTES ON THE VOYAGE TO TADMOR.

The discovery of Palmyra by the English from Aleppo in 1678 is the first hasty visit mentioned in this account. Already, in 1714, Reland (p. 526) published two Palmyrene texts, but it was not until 1751 that Dawkins and Wood made good copies (published in their standard work on Palmyra—Paris, 1812). In Reland's time, however, the Palmyrene alphabet was already recognised to be a Semitic alphabet of 22 letters. It is, however, unknown to our travellers.

With four exceptions, all the texts given in this early account occur in Waddington's collection; but the early copies are interesting, and made by a careful student who understood well both the language and the history connected with them. The differences from Waddington's text are few, and of no great importance. The unknown characters are Palmyrene, and these texts are given by De Vogüé. Being unknown to the earlier writer they are, as he admits, imperfectly copied, but he was quite correct in supposing these texts to be the bilingual translations (in native letters and language) of the Greek. The dates, however, do not, as he supposes, reckon from the death of Alexander (324 B.C.), but from the era of the Seleucidæ (26th September, 312 B.C.), which era was used at Palmyra and in Syria with the Macedonian calendar, the same found in the works of Josephus. The native calendar was at Palmyra the same as among the Jews, except that Marchesvan was called Kanun as among the Syrians.

The first text dates about 230 A.D. (Waddington, No. 2621), being the monument of Septimius Odenathus, who was the father-in-law of Zenobia. The Palmyrene version has been given by De Vogüé (No. 21). There is no date. The Greek agrees letter by letter with that of Waddington, including the word ΜΝΗΜΙΟΝ for *μνημειον*. It was copied by Waddington, and found in the same position over the door. The original is in two long lines.

The second text, also bilingual, is No. 2586 of Waddington, and the Palmyrene is No. 1 of De Vogüé. Waddington gives the date as ΝΥ or April, 139 A.D. The third numeral can hardly be the day of the month, as in that case it would stand after the month name, and the date seems, therefore, to be really 169 A.D. The proper name is ΑΑΙΛΜΕΙΣ

and there are two other inscriptions of this personage, one (Wadd. 2617) in which he is also called Zenobius, and another (Wadd. 2571 *c*) in which as Zenobius he raises an altar in 162 A.D. This seems to show that the date in the present text (169 A.D.) is more correct than that of Waddington. Zenobius was a priest of the moon god, as we shall see later.

This text appears to have several errors; for Α ΠΑΝΟΥ we should no doubt read Αἰράνου, and for [ΕΥ]ΣΕΙΜΩΣ Waddington has Φιλοτείμως, the τοις appears to have been omitted before πατρίοις according to Waddington's copy. The original is written in seven lines of Greek, and is complete, the last line ending with a leaf.

The third text is Waddington 2587, and the Palmyrene version is De Vogüé's No. 2. The Greek has no date, but the Palmyrene gives Nisan 450, or a generation earlier than the preceding, viz., 139 A.D. The pillar was raised in honour of Bareiches by the Council and people. The text is in four lines, and apparently complete.

The fourth text is 2599 of Waddington, and is also bilingual, the Palmyrene being No. 4 of De Vogüé. The letters of the present copy are correct, but the spacing is incorrect. The Greek in the original occupies seven lines, and is complete. The date is April, 247 A.D. The column was raised by his caravan companions to Julius Aurelius Zebeidas. He appears to have been the leader of one of the regular caravans to Vologesias near the Tigris (Ptol. v, 20, 6). This shows the extent of Palmyrene trade in the time of Zenobia. For ΑΣ ΘΩΡΟ Waddington reads Ἀσθώρου. The speculations on this text would have been controlled had the traveller found Waddington's 2589, which shows that trade and not "an Embassy" is intended, and mentions Vologesias with another place in the same region, and with the title ἐννοδιάρχης or "chief of caravan," as early as 142 A.D.

The fifth text is Waddington, No. 2598, and the Palmyrene version is De Vogüé's No. 15. It dates 242–3 A.D. The original is in 19 lines. The name which has been hammered out after Julius and is so described by our author, was Philip according to Waddington—the prefect of the Pretorium The inscription is raised by the Council and people in honour of Julius Aurelius Zenobius, serving under Rutilius Crispinus (with others) in the army of Severus Alexander, who, in 229 A.D., marched through Palmyra against the Persians. This Zenobius is thought to have been the father of Zenobia. He merited well, it appears, of his country, and of the god Yaribol, who, as his name shows, was the moon god—Lunus. For ΜΑΡΤΥ ΡΗΘΕΝΤΑ Waddington reads Μαρτορηδῆναι. There are, as before, several errors of spacing in the early copy, but the rest of the lettering is correct.

The sixth text is Waddington's No. 2609, and the Palmyrene is De Vogüé's No. 27. The date is April, 267 A.D. The Greek of the original is in nine lines, the last with the month name having two small leaves, showing that the text is complete. This with the next is one of several in honour of a Palmyrene named Worod, and with the Roman

name Septimius. The word ΑΡΟΑΠΕΤΗΝ should be Ἀργαπέτην, and, according to De Vogüé, means commandant of the fortress.

The seventh text is Waddington's No. 2608, erected two years earlier to the same Worod. The Palmyrene version is illegible, and the upper lines of the Greek (ten in all) are injured. In both this and the preceding for ΕΑΛΜΗΣ we must read Σάλμης, and for Ε (ΑΛΜΗΣ) Σεπτίμιος. The first is evidently more probable, the latter (in 2608) is a more careful copy. In the former case (2609) also we are controlled by the Palmyrene. In the present text (2608) Waddington asserts that the engraver has written Σεπνιμιος in error.

The next text, No. 8, is Waddington's 2600, and the Palmyrene version is De Vogüé's No. 22 ; it is the most important of all, being in honour of the brother of Odenathus II, husband of Zenobia, called in the Greek, Epiarch of the Palmyrenes, and in the Palmyrene, " Head of Tadmor." It dates from October, 251 A.D. The Palmyrene supplies several lacunæ in the Greek, and allows of a much better copy than that given by our traveller. The Greek in the original occupies nine lines, but is much damaged towards the centre. Odenathus is here called "Stratiotês, of the Cyrenaic Legion," but in the Palmyrene, "of the Legion of Bostra"—Bostra being the head-quarters of the third Cyrenaic Legion, as we learn from a Latin text (Waddington, 1942), and another, also Latin (1956), which have been copied at Bostra itself. It appears that Odenathus I died in 251, and was succeeded by this Heiran or Herennius, the elder brother of Odenathus II, who succeeded him as early, at least, as 258 A.D. (Waddington, No. 2602).

The next text, No. 9, is Waddington's No. 2606*a*, consisting of 17 lines of Greek, and is in honour of Worod, according to Waddington. The month is April, but the year is erased. The copy by Waddington contains minor improvements. There are four other inscriptions in honour of Worod, dating 262, 263, 265, and 267 A.D. He was one of the principal inhabitants, a caravan leader, and subsequently procurator for the Emperor and Judge of the City.

The next text, No. 10, appears not to be in Waddington's collection. It carries on the history of the same Worod to the year 268 A.D., as a Palmyrene Senator.

Text No. 11 is Waddington's No. 2592, and is nearly a century earlier, *i.e.*, March, 179 A.D. Instead of ΚΑΠΑΔΗ Waddington reads καὶ Ἰαδῆ. The Greek in the original occupies six lines and is complete.

Text No. 12 is Waddington's No. 2571*c*, and written on an altar of *Yarhibul*, the moon god ; it has already been noticed under No. 2, being by Aailmeis Zenobius, dating from 20th October, 162 A.D. The altar was a gift from Zenobius to the deity at his own expense. The spring of Ephka, mentioned in the text, might perhaps be the famous Afka fountain in Lebanon, or (as the name in Syriac means " spring ") some other nearer Palmyra.

Text No. 13 is Waddington's No. 2581. It has a Palmyrene text on

the other side of the base, now illegible. The Greek occupied eight lines, which would not be guessed from the copy of our traveller. It is in honour of Lucius Aurelius Heliodorus, but the date of the year is lost. The month is December.

Text No. 14 is Waddington's No. 2585, and has a Palmyrene version (De Vogüé's No. 16) which gives the date 130–1 A.D. This text fixes Hadrian's visit to Palmyra as having already occurred, a statue of the Agrippa here mentioned being raised in memory of his services to the Emperor. The *naos*, according to Waddington, was consecrated to Helios—the sun. The original Greek occupies twelve lines. The first part of the text, Ἡ Βουλὴ καὶ ὁ δῆμος, is not given by our traveller.

Three short texts, 15, 16, 17, which follow, are not given by Waddington, and are too imperfect to be of any great value.

No. 18 is Waddington's No. 2615. He reads Μάλιχος for ΜΑΛΧΟΣ and ἀντοῖς for ΑΥΤΩ. This is the tomb of the family of Elabel, and dates from 103 A.D. The Greek occupies four lines.

No. 19 is the tomb of Iamlichos, one of the finest at Palmyra, dating 83 A.D. It is Waddington's No. 2614, and the Palmyrene is No. 36 *a b*, of De Vogüé. Both Greek and Palmyrene are twice repeated. The Greek occupies five lines.

The text (No. 20) from the village of Taiyibeh is Waddington's No. 2631 ; it dates from 134 A.D., and is in honour of Hadrian, by a certain Agathangelus, of Abila, in the Decapolis. This text is now in the British Museum. The Palmyrene text, which accompanied it, appears to have been lost. Waddington has Καμέραν for ΚΑΜΑΡΑΝ. The Greek is in nine lines.

The last text (No. 21), from Risaffa, is much later. It is Waddington's No. 2631 *a*, and is Byzantine and Christian.

The Palmyrene Greek texts being dated show us how early the uncial forms of the Greek letters were used in the East, sometimes side by side with more classic forms.

In spite of his diligence, our traveller did not exhaust the riches of Palmyra. Some 100 Palmyrene texts are said to remain in the ruins, and of Greek ones more than 60 have been copied, out of which he gives only 18, including, however, some of the most important.

C. R. Conder.

INSCRIPTION FROM THE CHURCH OF ST. STEPHEN.

The inscriptions on page 158 of the July number just received, from the Church of St. Stephen at Jerusalem, are clearly the opening words of Psalms lxxi and xci (lxx and xc in the Septuagint), only very roughly and incompletely written.

The first begins—

επι συ (= σοι) κ(υρι)ε ηλπισα μη κατ(αισχυνθειην εις τον αιωνα).
"O Lord in thee have I trusted, let me never be confounded."

The second—

† ο κατοικω(ν) εν βο(ηθεια) του υ(ψιστο)υ.
"Whoso dwelleth under the defence of the most high."

Possibly some of your readers may have collected similar Christian inscriptions in Palestine tending to show the liturgical or general use of certain psalms.

Faithfully yours,
JOHN SARUM.

THE NATIVE NAME OF PALMYRA.

THE revised version has given us Tamar for Tadmor (1 Kings ix, 18), but retains Tadmor in 2 Chron. viii, 4. Tadmor in the Wilderness, according to the detailed account of Josephus (8 Antiq. vi, 1) was the later Palmyra, and the name Tamar signifies "Palm," yet it is allowable to doubt whether the reading Tadmor to which we are accustomed is not the true one, for we have a bilingual text of Herennius, son of Odenathus I, dating about 251 A.D. In the Greek he is called ἔξαρχον παλμυρηνῶν, and in the Palmyrene רש תדמור. Thus down to the middle of the 3rd century A.D. the Palmyrenes called their city Tadmor. The alteration might therefore very well have been dispensed with, being contrary to the balance of even literary evidence.

C. R. C.

THE MOABITE STONE.

IT is much to be regretted that attempts have been made to cast discredit on one of the most important of the monuments of Palestine, and even countenanced by a learned Hebraist, though not by any other scholar. I have not had the opportunity of reading M. Clermont Ganneau's recent paper in defence of the stone, but it seems to me that there can be no two opinions as to its genuineness, for many reasons. It was found before the forgeries of Jerusalem forgers began to multiply, and by a missionary whose character sufficiently attests its genuineness. It is carved on hard basalt, difficult to engrave and heavy to transport, and the worn surface of the stone could only be produced by age.

The cavils are of three classes: 1st, as regards the letters; 2nd, as regards the language; 3rdly, as regards the history of the conquest and the geographical names.

1st, as regards the letters. If the photograph of the stone is placed side by side with that of the stone of Jehumelek, king of Gebal, it will be seen that it presents the same appearance of antiquity. It has been argued that the letters are sharp, and may have been engraved on an old monument by a forger. Such sharpness of incised letters is common on other genuine texts which I have found in ruins. It is due to the mud which fills the letters, and thus preserves them while the face of the stone remains exposed.

2nd. As regards the language, it seems to have been supposed that at so early a date the Moabite should coincide with Hebrew. The objectors have called the dialect Chaldee, and "full of grammatical blunders." It is clear that they have given little attention to Phœnician inscriptions, and have not been acquainted with Assyrian grammar. The Moabite peculiarities it shares with these two dialects, as for instance, אנך, "I," as in Phœnician; זת, "this," Phœnician and Assyrian. The plural masculine is Aramean. The verbal forms to which exception has been taken, as not being ancient, occur in Assyrian. There is not a single objection that has been urged against this inscription that cannot be met by comparison with yet older texts.

3rd. The date given by the objectors for the stone is too early by half a century, and is not founded on any solid basis. The objections are also in some cases due to following the earlier and less correct translations of the stone, and they disappear when more correct renderings are followed. The word *Arel* does not mean a "champion," but an "altar." Whether we are to understand an altar of the god Dodo (well known to the Assyrians as a Phœnician god), or whether we understand by *Arel Dodo* Ariel of David, a town conquered, it is equally certain that the term does not apply to human beings.

Difficulty has been made as to the notice of Machærus in the text. It seems to me very doubtful if Machærus is mentioned at all, and possible grammatically that the word so rendered only means "afterwards."

If a forger had attempted such a work he would probably have written in Hebrew; at all events, he would not have used verbal forms only known in Assyrian, unless he was himself a good scholar. Nor would he have invented the peculiarities of the alphabetical forms on the stone, which are of the greatest value, or the name Istar-Chemosh, which preserves the old Akkadian form *Istar* instead of the Biblical Ashtoreth, another most important note of antiquity.

It will be highly interesting to compare the newly-found Aramean text of Panammu with the Moabite Stone. Language and lettering alike will then be elucidated further, for the text shortly to be published is even older than that of King Mesha. Meanwhile, it may be asserted with confidence that the genuineness of the stone is only disputed by those whose monumental studies are not far advanced, and who forget that Moabite is not Hebrew.

C. R. Conder.

A PASSAGE ON THE MOABITE STONE.

On the Moabite Stone the word אשב has been taken in two senses: Line 12, "I carried off;" and line 13, "I caused to dwell." Is it not possible that in both it answers to the Hebrew ישב, "I turned" (*cf.* 1 Sam. xv, 31, from the root שוב). In Assyrian the aorist takes *a* as a prefix (*cf. asib*, "I sat"), and the Moabite dialect approaches Assyrian in some particulars (pronouns, plural, and verbal forms). This change, if there is, as I suppose, no real grammatical objection, makes a great difference in the historical meaning of the text—

ואשב משם את אראל דודה ואסחבה לפני כמש בקרית
ואשב בה את אש שרן א . . מחרת

"And I turned thence (from Ataroth) to Ariel of David, and I pulled it down before the face of Chemosh by war, and I turned by it to the men of Sharon (and . . . .) afterwards."

The fourteenth line records the taking of נבה, either Nebo or Nob, where the altars of Jehovah" were pulled down, but this word is used in the Bible of pulling down the walls of a city (2 Sam. xvii, 17).

In this case if, as is generally supposed, the Ariel of the Bible is Jerusalem, King Mesha claims to have taken Jerusalem and to have gone on to Sharon, and to have overthrown Nob in the time of Omri's son Ahab, or more probably later, after his death (*cf.* 2 Kings, iii, 4). The victories of Mesha would follow Jehoram's attack, and in the same reign (2 Kings, viii, 16–22) there was a general revolt from Edom to Libnah, which would agree with this rendering. But we do not know for certain where Ariel—the "city where David camped" (Isaiah xxix, 1, 2, 7) should be placed, and the term Sharon was applied to other grazing plains besides that near Jaffa—notably to one near Tabor.

C. R. C.

THE BATTLE OF KADESH.

(3rd Sallier Papyrus, "Records of the Past," II, pp. 67–78.)

The conquest of Kadesh by Rameses II was preceded by a surprise nearly fatal to the king. He was told that the Hittites had retired to Aleppo, and riding alone to the north-west of Kadesh, was cut off from his army by the Hittites, who were in ambush, and who came out by the ditch south of the town west of the Orontes.

The position of the Egyptian army in rear is minutely described. The legion of Amon was behind the king (*i.e.*, towards the south), the legion of Phra was by the ditch, west of the town of Sabatuna, divided by a long distance from the legion of Ptah "in the midst," which was

near the town of Arnama. The legion of Sutekh was on the road, apparently at the "Lake of the Land of the Amorites," or of "*Amuli.*" They were all at a considerable distance from Kadesh and from Rameses, on their way from the south.

This account is easily explained if Kadesh be placed at *Kades* close to Tell Neby Mendeh. Arnama will then be *Hirmil* in the Orontes valley, Sabatuna, *Zabun* further south, and the Lake of Amuli, the great lake of *Yammûneh* on the east slope of Lebanon. All these places I have visited. They lie on the direct road between Kadesh and the Lebanon Pass to Afka. This agrees also with the statement in the poem of Pentaur, "He marched through the valley of the River Orontes." The Egyptian corps were each 14 miles or a day's march apart.

C. R. Conder.

16*th June*, 1890.

CONQUESTS OF RAMESES IN GALILEE.

In his eighth year Rameses II attacked Galilee, and took the towns of Shalama (Shunem), Marona (Merom), Ain Anamin (probably Engannim), Dapur (Tabor), and "the town Kalopu on the mountains of Beitha Antha."

This last is apparently Beth Anath in Upper Galilee, which Sir C. W. Wilson fixed at 'Ainitha. Looking at the map, I see that the ruin *Shelabun* is on the hill to the west of Ainitha. The site (Mem. 1, p. 245, Sheet IV) is ancient and important, and may very well be the Kalopu of this campaign.

C. R. C.

JEWS AND GENTILES IN PALESTINE.

To draw a picture of Palestine about the Christian era, it is necessary not only to understand the Jews, but to know also all that can be known of the non-Jewish population of the country, and to judge their relations to the Jewish population. Outside the New Testament we have no literary aid except in the works of Josephus; though the Mishna, put into its present form about 190 A.D., no doubt represents the conditions of Jewish society before the destruction of Jerusalem. Our monumental information is confined to a very few inscriptions in Hebrew and in Greek, but it is here proposed to show what light can be thrown on the subject by the occurrence of foreign words in the language of the Talmudic books; and to carry down this inquiry as late as 500 A.D. This philological inquiry may be divided into three parts: First, as regards the words used in the Mishnah in the second century A.D. Secondly, those occurring in the Jerusalem Gemara, the Bereshith Rabba, and the Targums in the third and

fourth centuries. And thirdly, the additional foreign vocabulary of the Babylonian Talmud in the fifth century A.D.

The Greeks in Palestine are mentioned in the New Testament (John xii, 20; Acts xi, 19); but without the aid of philology and of inscriptions we should hardly be able to discover how important an element of population the Greek-speaking people of the country must have been.

Greek first appears in Palestine on the coins of Alexander and the Seleucidæ, then on those of the later Hasmoneans, of the Herods, of the Procurators, and down to the reign of Titus, after which the inscriptions of the imperial coinage are Latin. Greek architectural ideas form the basis of all the Syrian styles from the second century B.C. to the third century A.D., or for five hundred years.

As regards other inscriptions, we have in Syria, as yet, none of the time of the Seleucidæ in Greek, but at Hosn Suleiman, in the mountains west of Homs, there is a Latin text of the second century A.D., which includes a decree in Greek of one of the Antiochuses. The discovery of texts written in cuneiform and in Greek (bilingual), shows us that the use of this language early spread much further east than Palestine, and the recent discoveries of Humann and Puchstein show that about 70 B.C. Greek was the court language of the kings of Kommagene near the Euphrates. Antiochus the First already calls himself about that date "the friend of the Romans and of the Greeks;" but though he places Rome first, and was himself half Persian by birth, the language of his inscriptions is Greek.

That Greek was extensively understood in Palestine in the days of our Lord, is proved by the Greek inscription from the Court of Herod's Temple, discovered by M. Clermont Ganneau, and by the inscriptions of Herod's Temple at Siah, in the Haurán, which are of special importance,[1]

[1] See Waddington, Nos. 2364, 2365, 2366, 2367, 2368, 2369. They belong to the time of Herod the Great and Agrippa II:—

Βασιλεῖ Ἡρώδει κυρίῳ Ὀβαίσατος Σαύου ἔδηκα τὸν ἀνδριάντα ταῖς ἐμαῖς ζαπάναις

Ἐπὶ βασιλέως μεγάλου Ἀγρίππα φιλοκαίσαρος εὐσεβοῦς καὶ φιλορωμαίου τοῦ ἐκ βασιλέως μεγάλου Ἀγρίππα φιλοκαίσαρος εὐσεβοῦς καὶ φιλρωμαίου Ἀφαρεὺς ἀπελεύθερος καὶ Ἀγρίππας υἱὸς ἀνέθηκαν

Ὁ δῆμος ὁ των Ὀβαισηνῶν ἐτείμησεν Μαλείχαθον Μοαίρου ὑπεροι κοδομήσαντι τὸ ἱερου ἀρετῆς τε καὶ εὐσεβείας χάριν

Σεειηνῶν τὸ κοινὸν ἀνέθηκαν Μαλειχάθῳ Αὔσου τοῦ Μοαίρου ὅτι κατεσκεύσας τὸ ἱε[ρὸν καὶ το]ν περὶ αὐτ[ὸ πάντα κόσ]μον

Μαλείχαθος Αὔσου τοῦ Μοαίρου

Μαλείχαθος Μοαίρου.

as showing no less than others of later date that Greek was understood by a native population, and Greek texts carved by people to whom the language was not entirely familiar. The longer text in honour of Malichathus, son of Ausus, at this pagan temple of Herod's east of the sea of Galilee is bilingual, the other script and language being the Aramaic, which in the time of Christ was the native speech of Palestine.

Immediately after the destruction of the Temple, we find the power of Rome recognised by the Palmyrenes in 79 A.D., when a tribe, called the "Claudian tribe," after the Emperor Claudius, existed in the city Another Greek text from Palmyra dates from 83 A.D. The trade of Palmyra with the East is witnessed as early as 240 A.D. by a Greek text. In the third century the Palmyrenes assumed Roman names, but the texts are bilingual, the native Aramaic being the language of the populace, and Greek apparently that of the rulers and traders.

Under the great Emperors, Greek was the literary language not only of the East, but even in Rome itself. The inscriptions of Roman governors and military chiefs in the Haurân are in this age all written in Greek, and among these the most remarkable is the decree attributed to the Emperor Anastasius, which regulates trade and military affairs (Waddington, 1906). After the separation of the Empire, the language of Christianity in all parts of Syria continues to be Greek, though we have evidence that the native tongue and script continued also in use, and that Cufic was found in use among the Christian princes of the Haurân when the Moslems broke in from Arabia.

Latin was much less frequently used in inscriptions by the Roman rulers of Palestine than was Greek. A Latin text of Vespasian's at Beirut dates about the time of the fall of Jerusalem. The Roman milestones of the second century are also inscribed in Latin, and Roman funerary texts are in the same language. So too are the texts describing the making of the military road at Abila, and the dedication of the Baalbek temple ; at Jerusalem the statue of Hadrian also bore a Latin inscription ; two other texts occur at Husn Suleiman, and at Nejha (Wadd., 2720a, 2559) ; but the first of these, though headed with the Imperial order in Latin, whereby Valerian and Galienus confirm the ancient rights of the inhabitants of the town, contains the details of those rights in Greek. There are also two Latin texts at Bostra of the time of Marcus Aurelius. Hence it appears that Greek must have been much better known to the native population than Latin, and indeed it was evidently used much as French is now used in Turkey, as the diplomatic language.

It is evidently natural therefore that the Gospel, intended for Gentiles as well as for Jews, should have been written in Greek ; and Josephus in like manner uses Greek in writing for the information of the Romans. As regarded the use of this language and character among the Jews themselves, we have various indications in the Talmud, which show considerable differences of opinion. According to the Babylonian Talmud

(Sota, 49 *a*) it was forbidden during the war against Titus to teach children Greek or "Ionian" (יונית), but in the Jerusalem Talmud (*see* Buxtorff, col. 942) it appears that notes on the Scriptures were to be written in Greek, no doubt to prevent such notes from being copied afterwards as part of the text. The Rabbis allowed children to be taught Greek where it was necessary, and a knowledge of Greek was esteemed an accomplishment for girls. Even the phylacteries might, according to another account (Megella, 9, *a*), be inscribed in Greek. On the other hand, the more prejudiced view is expressed in the words, "cursed is he that rears swine, and he who shall teach his son the wisdom of the Greeks" (T. B. Sota, 49 *b*). Yet logic, arithmetic, and astronomy might be learned from Greeks. It appears even that the Greek translation of the Scriptures was used in Palestine in some synagogues. Rabbi Levi went to Cæsarea (which was reckoned to be outside the Holy Land) and found the Jews reading the *Shema* ("Hear, O Israel") in Greek. He desired to prevent this but Rabbi Jose approved it (Tal. Jer. Sota, vii). Another Rabbi said it was lawful to teach Greek wisdom (חכמת יונית) to a son, in a time which should be neither day nor night—because of Psalm i 2.

From such passages we may judge that the old hatred of the Greeks which dated from the days of Judas Maccabæus continued down to 500 A.D., yet that it was found impossible entirely to forbid the study of the Greek language.

It is now proposed to inquire what were the classes of society in contact with the Jews who must have spoken Greek even before the destruction of Jerusalem. Our guide in this matter is found in the foreign words used by the Jews.

The Rev. A. Löwy ("Proceedings Soc. Bib. Arch.," April, 1884) gives a good many such words, not all here enumerated, but he apparently includes very late Rabbinical writings not here mentioned. He classes as follows the technical words of the Hebrew Scriptures :—

Artificers' work	....	....	....	160	words.
Building	....	....	....	140	„
Implements	....	....	....	130	„
Garments	....	....	....	50	„
Food, drink, ointments			....	40	„
Weights and measures			....	35	„
Colours	....	....	....	15	„
Weaving....	....	....	....	130	„
		Total	....	700	

The language of the Mishna is the literary language of the Jews of Palestine in the 2nd century of our era. It is much purer than that of later centuries, yet at least forty Greek and Latin words used in the

Mishna will be found in Buxtorff's great Lexicon. These which I have there noted are as follows[1] :—

אכסידרא	Ἐξέδρα	"Porch" (of the Temple), Middoth, 1, 5.
אנגריא	Ἄγγαρος	"A porter," Baba Metzia (78, 1) cf. Mark xv, 21.
אינומלין	Οἰνομελι	"Wine and honey," Sabbath (39 *b*).
אנפוריא	*Amphora*	"Wine jar," Baba Metzia, ii, 1.
אסטדיא	*Stadium*	"A city square," Aboda Sara (16).
איסטוא	Στοὰ	"A cloister," Nidda (59 *b*).
אסטרובלין	Στρόβιλος	"A millstone," Baba Bathra (65 *a*).
אסטרטיא	Στρατεία	"A name list," Kiddushin (76 *a*).
אסכלא	Ἐσχάρα	"A cooking pot," Pesakhim, vii, 1.
אסקוטלא	*Scutella*	"A dish," Moed Katon, iii.
אסר	Ἀσσάριον	"A farthing," Cholin (end), Matt. x, 29.
אפיקומן	Ἐπίκωμος	"Dessert," Pesakh (119 *b*).
אפיקורוס	*Epicureus*	"An Epicurean," Sanhedrin, xi, 1.
ברסיא	Βυρσεὺς	"A tanner," Ketuboth, vii.
זיתום	Ζύθος	"Egyptian beer," Pesakh, iii, 1.
טבלא	*Tabula*	"A tablet," Erubin, v.
טופס	Τύπος	"A type," "copy," Gittin (26 *a*).
מלוגמא	Μάλαγμα	"A plaster," Shebiith, viii.
מרקולים	*Mercurius*	"Mercury," Aboda Sara, iv, 1.
נימוס	Νόμος	"Law," Gittin, vi.
ננס	Νάνος	Nanus, "dwarf" (pillar), Middoth, iii, 5.
סיטון	Σιτώνης	"A provisioner," Demai, ii, &c.
ספוג	Σπόγγος	"A sponge," Sabbath, xxi.
סרך	Συρικὸν	"Syricum" (red colour), Kelim, xv.
פילא	φιάλη	"A vial," or "bowl," Sota, ii (Rev. xvi, 2).
פולמוס	Πόλεμος	"War," Parah, viii, 9.
פרגול	Περίγρα	"Compass," Kelim, xxix.
פרקליטא	Παράκλητος	"An advocate," Pirke Aboth, iv, 11 (1 John, ii, 1).
קטיגור	Κατηγορος	"An accuser," Pirke Aboth, iv, 11 (Rev. xii, 10).
פרוזבול	Προσβολή	"Defence," Sabbath, x, 3.
קולא	Κόλλα	"Paste" (for books), Pesakhim, iii, 1.

[1] Those cases in which [the chapter and verse is quoted I have, as a rule, verified in the Hebrew of the Mishna.

קולכון	Κόλλυβον	"Discount," "agio," Bechoroth, ix.
קוליום	Κολίας	"A species of fish," Sabbath, xxii.
קמוליא	*Cimolia*	"A kind of earth," Sabbath (89, 2).
קנון	Κανοῦν	"Basket," "sieve," Kelim, xvi.
קרדיקוס	Καρδ.ακὸς	"Heart disease," Gittin, vii.

These thirty-five words, to which others may perhaps be added, refer to government, law, medicine, coins, trade, and in two cases only to the Roman philosophy and religion. We may fairly conclude that the upper and middle classes with whom the Jews came into contact spoke Greek, and, as has been noted, some of the words are used in the Greek of the New Testament.

The relations of the Jews with Gentiles may be gathered from many passages in the Mishna which agree with the deductions thus reached. The tract on "strange worship" (*Aboda Sara*) contemplates trade with idolaters, but precautions were to be taken lest the Jew should even seem to encourage or take part in any idolatrous custom. The feasts of the idolaters are explained (1, 3) to be "the Kalends, the Saturnalia, and the Quartesima." Certain things were not to be sold to idolaters (1, 6), because they would be used for idolatry, but Jewesses were allowed to have pagan nurses for their babies (ii, 2). Medicine might be bought of pagans (ii, 3), but not for human disease, only for "property." Food might be prepared for them under certain restrictions (ii, 6), and cooking vessels bought from them (v, 12) if purified before use. It would seem, therefore, that the relations between the non-Jewish and Jewish population of the country must have been intimate.

The Jews themselves were engaged in trade. The most famous and honoured Rabbis were artisans or traders in many cases. The Jews are described in the Mishna (Sheviith, v, 6) as agriculturists; also (Sabbath, vii, 2; Pesakhim, iv, 6) as bakers, shearers, dyers, weavers, butchers, tanners, scribes, builders, goldsmiths, porters, tailors, barbers, washers, and shoemakers.[1] Many of these trades (especially as dyers) they continued to follow in the Middle Ages, and down to the present time in Palestine. A Jewish colony of traders was established in Palmyra in Zenobia's time, and their descendants were found there by Benjamin of Tudela about 1160 A.D. The trade with India and the East was as old as Persian times (*cf.* Ezek. xx, 19), and Josephus ("Contra Apion," 1–12) says that trade was carried on along the coasts. This is probably why the word Canaanite, or "lowlander," takes the meaning of "merchant" in certain passages of the Bible (Job, xl, 30; Prov., xxxi, 24; Isaiah, xxxiii, 5; Ezek., xvii, 4; Zeph., i, 11). Yet it was not only by trade relations that the Jews came into contact with Gentiles, for we learn that "astronomy and geometry are ornaments of wisdom" (Pirke Aboth, iii, 18), and these

[1] In the twelfth century, Benjamin of Tudela speaks of the Jews in Palestine as shipowners, glass-makers, and dyers.

sciences we see that they were allowed to learn from the Greeks, though Josephus complains that his "nation does not encourage those that learn the languages of many nations" ("Antiq.," xx, xi, 2).

II.

We may next consider the foreign words, Greek and Latin, found in the Early Targums in the *Bereshith Rabba* (before 400 A.D.) and in the Jerusalem Talmud (*circa* 370 A.D.), of which about 200 are noted in Buxtorff's Lexicon. The large majority are Greek, as in the Mishna also. We have here to deal with a period when the capital had been removed from Rome to Constantinople; yet the use of Latin words is not entirely discontinued, and trade with Italy continued to exist. The words to be studied related to (1) government and the army; (2) medicine and disease; (3) trade; (4) the sea and sailors; (5) objects bought or sold, furniture, &c.; (6) the Pagan customs and idolatry; (7) philosophy, science, literature, and architecture; (8) names of trees and plants; and a few other words connected with the lower classes and with various other matters. These will be considered in order.

In this list it seems unnecessary to give references, since they can be found in Buxtorff, and since I have not the opportunity of verifying his citations, which, though in the case of the Mishna I have found generally correct, are here and there misprinted. The star put to certain words indicates that they also occur on the contemporary or earlier monuments of Palestine and Syria, due to the Romans and to the native Greek writing population.

Greek Words.

1. *Government, Law, and the Army.*

	אנדיקוס	Ἔνδικος	"Legal."
	אותנטיא	Αὐθεντια	"Authority."
	אטימיטון	Ἀτίμητος	"Precious."
	אכסיומא	Ἀξιώμα	"A pleading or axiom."
	אנטלר	(Ἐντελλω)	'A prefect."
	אנטידיקוס	Ἀντίδικος	"An adversary."
	אספיר	Σπεῖρα	'A cohort" (Matt. xxvii, 27).
	אפופסין	Ἀπόφασις	"Judicial sentence."
	אפיקליט	Ἐπικριτὴς	"A Judge."
	איפרכיא	Ἐπαρχία	"Prefecture"
*	אפרכוס	Ἔπαρχος	"Governor."
*	אורכניס	Ἀρχώνης	"Prince."
	ארכיון	Ἀρχεῖον	"Archives."

בולווטיס *	Βουλευτὴς	"Councillor."
בסיליווס *	Βασιλεὺς	"King."
גניס	Γενὰς	"Noble."
גינוסא	Γένεσις	"Birth."
הוגניסים	Εὐγενέα	"Nobility."
הגמונא	Ἡγεμων	"A chief."
הגמוניא	Ἡγεμονία	"A prefecture."
זמי	Ζημιόω	"To fine."
זימין	Ζημία	"A fine."
טקסא	Τάξις	"Order," "arrangement."
טורנא	Τυράννος	"A ruler."
ארכיודקי	Ἀρχίδικος	'Chief judge.
מגיסמי *	Μέγιστοι	Magnates.'
מטרופולין *	Μητρόπολις	'A metropolis."
מרגן	Μάραγναν	"A scourge."
פרגול	Φραγελλιον	"A scourge" (Matt. xxvii, 26)
סנהדרין	Συνέδριον	"Sanhedrin" (also in Mishna).
סנקתדרון	Συγκάθεδρος	"An assessor."
פולימרכוס	Πολέμαρχος	"A captain."
פלסון	Φυλάσσων	"A guard."
פרוסטגמא	Πρόσταγμα	"An edict."
קוזמוקרטור	Κοσμοκράτωρ	"Prince of the world."
קיריס *	Κύριος	"Lord."
קלוסין	Κέλευσις	"A precept."
קלמין	Κάλλιμος	"Noble."
קלסטר	Κολαστὴς	"A torturer."
קומינטריסין	Κομενταρήσιος	"A criminal judge."
קריטיס	Κριτὴς	"Judge."
קתולוקוס	Καθολικιανὸς	"A treasurer."

2. *Medicine, Disease, and Doctors.*

אנדרלומוסיאה	(Ἀνδρὸς and λοιμὸς)	"Pestilence."
אסטומכא	Στόμαχος	"The stomach."
אסטניס	Ἀσθενὴς	"Ill."
אספרמקון	Φάρμακον	"Spices."
אפיוטרוס	Ἱππίατρος	"A horse doctor.'

בולמוס	Βούλιμος	"Diseased hunger."
גנדריפס	Κυνάνθρωπος	"Melancholy."
מיטוא	Μήτρα	"The matrix."
מליא	Μελανία	"Melancholy."
תרפין	Θεραπεία	"Medicine."
צפדינא	Σηπεδών	"Gangrene.

3. *Trade, Coins, and Weights.*

אבריזין	Ὄβρυζον	"Fine gold" (Pliny, H.N. xxxiii, 3).
אניתא	Ὤνησις	"Sale."
אולוכריסון	Ὁλόχρυσον	"Pure gold."
אמפורין	Ἔμποροι	"Merchants."
דניסטס	Δανειστὴς	"Creditor."
דורון	Δῶρον	"Gift."
המינן	Ἡμίνα	"A coin" (tenth of sextarius).
טסברין	Θησαυρὸς	"Treasure."
כרכומא	χάλκωμα	"Ore," "bronze."
כריסון	χρυσὸν	"Gold."
כרוספלה	χρυσοπέδιλος	"A gold anklet."
מילתא	Μηλωτὴ	"Lambs' wool."
סגוס	Σάγανον	"A seal."
ספרגוס	Σφαγὶς	"A woollen dress."
* פונדיק	Πανδοκεῖον	"An inn."
פרגמטיס	Πραγματευς	"A merchant."
פרגמטיא	Πραγματεία	"Merchandise."
פרזביס	Πρέσβυς	"Messenger," "interpreter."
פורנא	Φέρνη	"Profit" (LXX, Exod. xxii, 15).
פראפרנון	Παράφερνα	"Bridegift."
קסטא	Ζεστης	"Sextarius, a coin."
קפילא	Κάπηλα	"A market."
תריטא	Τρίτη	"A third."
אנטיכריסיס	Αντίχρησις	"A kind of usury."

4. *The Sea and Sailors.*

אוקינוס	Ὠκεανὸς	"The ocean."
ארגסטוס	Ἀργέστης	"A storm."
גליני	Γαλήνη	"Smooth sea."
לכוס	Λευκός	"White" (fish).
למין	Λιμὴν	"A port."
נוטא	Ναυτὴς	"A sailor."
ניסא	Νῆσος	"An island."
פילגוס	Πελάγος	"The sea."

5. *Objects Bought and Sold.*

אסטולי	Στολη	"A robe."
גלוסקמא	Γλωσσόκομον	"A basket," or "box.'
דיאטריטין	Διάτρητον	"A glass cup."
דיסקוס	Δίσκος	"A dish."
טרפיזא	Τράπεζα	"A table."
לונצא	Λόγχη	"A lance."
מטכסא	Μέταξα	"Silk material."
מלוטמיה	Μελίτωμα	"A sweetmeat."
פוטיריון	Ποτήριον	"A goblet."
פלכין	Πελέκυς	"An axe."
פיקיול	Φάκελλος	"A cap."
קולרין	Κολλάριον	"A collar."
קילורין	Κολλῦριον	"Eye salve" (Rev. iii, 18).
קולבוס	Κολώβιων	"A kind of dress."
קומקום	Κουκούμιον	"A pot."
קונמא	Κύναμου	"Cinnamon."
קרטיל	Κάρταλλος	"A basket."
קרוצא	Καρούκα	"A chariot."

6. *Pagan Customs and Idolatry.*

אטליטין (Pl.)	Αθλητὴς	"Athlete."
איקונין	Ἐικώνιον	"Image."
בלן	Βαλανεὺς	"A bathman."
לונטיה	Λέντιον	"Towel" (John xiii, 4, 5).
מומוס	Μῶμος	"Comic mask."

מנמכוס	Μονομάχος	"A gladiator."
מסתורין	Μυστήριον	"A mystery."
נמפי	Νύμφη	"Nymph," "bride."
סיבנא	Σάβανον	"A towel."
פרוטגמיא	Προγαμεία	"A wedding gift."

7. *Philosophy, Science, Literature, Architecture.*

אוסיא	Οὐσία	"Substance."
אימירא	Ἡμερα	"Day."
אנדרוגינוס	Ἀνδρόγυνος	"Androgyne."
אנטיגרפא	Ἀντιγραφη	"A copy."
אנגקי	Ἀναγκη	"Fate," "necessity."
אסטרולוגיכ	Αστρόλογος	"An astrologer.
אסכולי	Σχολὴ	"A school."
ארכיטוקטוס	Ἀρχιτέκτων	"Architectus," "architect.
אורולוגין	Ὡρολόγιον	"A clock."
אתנסיאה	Ἀθανασία	"Immortality."
בסילין	Βασίλειον	"Royal."
כסילקי	Βασιλικὴ	"A Basilica."
גריפיס	Γραφεὺς	"A scribe."
דוגמא	Δείγμα	"Figure."
דיוטגמא	Διάταγμα	"A copy."
דונמיס	Δύναμις	"Power" (Gnostic term).
הדרוולה	Ὑδραυλος	"An organ."
טטריגון	Τετράγωνος	"A tetragon."
כמרוסא	Καμάρωσις	"A vault."
קרקומין	Χαράκωμα	"A fortress.
ממכסא	Μεταξὺ	"The centre."
מלתרא	Μέλαθρον	"A beam."
מנגנון	Μάγγανον	"A machine."
מיסון	Μέσον	"The middle."
סיסמא	Σύσσημον	"A sign."
סופיסטא	Σόφος, *Sophista*	"A wise man."
פדגוגא	Παιδαγωγὸς	"A schoolmaster."
* פילא	Πύλη	"A gate."
פנטגון	Πεντάγωνος	"A pentagon."
פנקס	Πίναξ	"A book."

פרדוקוס	Παράδοξος	"Paradoxical," "incredible."
קוזמיקון	Κοσμικὸς	"Ornaments."
קולון	Κήλον	"A canal."
קמין	Κάμινος	"Chimney."
* קמרון	Καμάρα	"A vault."
קופלא	Κεφάλαιον	"Capital" (of a pillar).

8. *Trees and Plants.*

אסטיס	Ἰσάτις	"A purple flower."
אסטקטון	Στακτὴ	"Balm."
איסטרוביל	Στρόβιλος	"Pineapple," "fir cone."
אספרגוס	Ἀσπάραγος	"Asparagus."
בלסמון	Βάλσαμον	"Balsam."
זנגבילא	Κινναβαρις	"A kind of cedar."
טרגימא	Τραγήματα	"Fruits."
טרוקסימא	Τρῶξίμος	"Endive."
מלפפוניא	Μηλοπέπονες	"Melons."
פוליטריכון	Πολύτρ εχον	"A kind of herb" (Pliny, xxii, 21).
פיקטינון	Πύξινον	"Box wood."
פקסינון	Πυξὸς	"Box tree."
קיק	Κίκι	"Castor-oil tree."
קנבוס	Καύναβις	"Hemp."
קינרס	Κινύαρος	"Artichoke."
קקיל	Καυκαλὶς	"An herb."
קרינטון	Κήρινθον	"A kind of flower."
תורמוס	Θέρμος	"Lupine."
גוגידין	Γιγγίδ.ον	"An herb" (Pliny, xv, 5).

9. *The Lower Classes.*

אגריון	Ἄγριος	"Peasant."
אוכלוסא	Ὄχλος	"A mob."
דימוס	Δῆμος	"The people."
הדיוט	Ἰδιωτης	"A fellow."

10. *Other Words.*

איטימוס	Ἕτοιμος	"Prompt," "ready."
אימירון	Ἥμερος	"Tame."
אסיט	Ἄσωτος	"A guest."
אספטי	Σπάθη	"A sword."
איקונומוס	Οἰκονόμος	"Steward" (Luke xii, 42, &c.).
דימוס	Δεῖμος	"Fear."
המיונוס	Ἡμίονος	"Mule."
זומית	Ζωμός	"Juice."
כילי	Χέλυς	"Tortoise shell."
כלינוס	Χάλινος	"A bridle."
למפד	Λαμπά(δος, *gen.*)	"Lamp" (Dan. v, 5, lxx).
לסטיס	Λῃστὴς	"Robber."
לוקוס	Λύκος	"Wolf."
מגוש	Μάγος	"Magian" (of Persian origin).
מגיריון	Μαγειρεῖον	"Kitchen."
מונטר	Ἀμυντήριον	"Armour."
סלפינגא	Σάλπιγξ	"Trumpet."
סימן	Σημεῖον	"A sign."
סמרון	Σήμερον	"To-day."
סוניתא	Συνήθεια	"Custom."
סיס	Σῆς	"Small worm."
פיגי	Πήγη	"Spring" (*cf.* عين فيجي *'Ain Fiji.*)
אפנטי or פנטי	Ἀπάνθησις	"Meeting."
פסנטרין	Ψαλτήριον	"Psaltery" (Dan. iii, 5).
אקלידא	Κλεῖς (Κλειδος)	"Key."
קתרוס	Κίθαρις	"Harp" (Dan. iii, 5).
סבכא or שבנא	Σαμβύκη	"Sackbut" (Dan. iii, 5).

With regard to the Greek in this list, the words are not always native to the Greek tongue. Suidas says that Ἄγγαρος was a Persian word used by Greeks, and as the Talmudic אנגריא has not the Greek ending, it may have been separately derived. Μάγος also appears as *Magush* on the Persian monuments, and as the Talmudic מגוש is not spelt with ס, which usually represents the Greek σ, it is perhaps more probably derived straight from the Persian. Ζύθος may be an Egyptian word for beer, and Σαμβύκη is said by Strabo to have been a foreign word in Greek. But these represent a very few exceptions compared with the large majority

of true Greek words used by the Talmudic writers. Χρυσὸν for "gold" in Greek (*cf.* Sansk. *hiranya*, Zend. *Zaranya*) is believed to be of Semitic origin (Assyrian *kurasu*), the Hebrew being חָרוּץ (Ps. lxviii, 14; Prov. iii, 14, viii, 10, xvi, 16; Zech. ix, 3), but the Talmudic כריסון is clearly only a transliteration from the Greek.

LATIN WORDS.

אגוסטוס	Augustus	For an Emperor generally.
אסטרט	Strata (Italian *Strada*)	"A road."
לברניא	Liburnæ (pl.)	"A light vessel."
דומינוס	Dominus	"Lord."
טורמנטין	Tormenta	"Siege machines."
לימצא	Limax	"Snail."
מוניטה	Moneta	"Money."
מקילון	Macellum	"A meat market" (1 Cor. x, 25).
מרמר	Marmor	"Marble."
סודר	Sudarium	"A towel."
סטטיונר	Stationarius	"A sentinel."
ספקולטור	Spiculator	"A satellite."
פלטידין	Palatium	"A palace."
פוליטיקון	Politicum	"Civilised" (not rustic).
פולר	Folleralis	"Small coin."
פפיליון	Papilio	"A pavilion."
קלמריון	Calamarium	"An instand."
קולקס	Colocasia	"A plant so called."
קמילוא	Camella	"A kind of vase."
קנדיל	Candela	"A candle."
קנקל	Cancelli	"Rails."
קסיטולין	Castellum	"A castle."
קדרינטם	Quadrans	"A coin."
קורלין	Corallium	"Coral."

There are other Latin and Greek words which might be added, but chiefly from late writings.

III.

The additional words of interest found in the Babylonian Talmud now follow, but do not represent the language of Palestine.

Greek Words.

Ἀηρ, "air" (also Targ. Jon.); Ξύλινος, "wooden"; Ξενὸς, "guest"; Ὀψώνιον, "military pay"; Στατὴρ, "a coin"; Ορυζα, "rice"; Γαστὴρ, "a pot"; Γύψος, "gypsum"; Διάγων, "diagonal"; Δάφνη, "laurel"; Τόμος, a "volume"; Τρυτάνη, "a weight"; Τρισκελὴς, "a table"; Ιάσμη, "jasmine"; Μάχαιρα, "a sword"; Μέλιαν, "the ash-tree"; Μαλακία, "softness"; Μῶλος, "a weight"; Μομὴ, "an ulcer"; Συνήγορος, "an advocate"; Αμυλος, "unground"; Ποδαγρὸς, "Podagrosus"; Πίθος, "a vase"; Φολλις, "a small coin"; Πομπὴ, "a pomp," or "ceremony"; Φανὸς, "lantern"; Παράδεισος, "a paradise"; Πρώσοπος, "face"; Κυβερνήτης, "rudder"; Κέδρος, "cedar"; Κώμη, "hair"; Κηρὸς, "wax"; Κώθων, "cup"; Κυνηγία, "hunting"; Καθέδρα, "chair"; Κρατὸς, "mighty"; Θήκη, "box."

Latin Words.

Evangelium, "gospel"; *Stabula*, "stable"; *Castra*, "camps"; *Tribula*, thrashing machine"; *Notarius*, "notary"; *Polypus*, "polyp"; *Familia*, "family"; *Furnus*, "oven"; *Comes*, "Count"; *Calamus*, "pen"; *Calathus*, "a vessel"; *Contus*, "a club"; *Costus*, "a sweet root"; *Velum*, "a veil"; *Patronus*, "master" (Midrash, Ps. 4); *Triclinium*, "table."

Persian Words.

As might be expected in the literature of the Babylonian school, Persian words also occur, of which the following are instances:—

טונס, Tunny, Cholm, 66 *b*, said by R. Solomon to be Persian, and דנקא Δανίκη, a coin known in Persian. The word שלטונא (سلطان) *Sultân*, used in the Targum, also comes from the East, and appears to be non-Semitic, though very ancient in Mesopotamia.

IV.

The language of the lower classes was not Greek. The עם הארץ, "sons of the soil" (a term also used in Phœnician for the populace), spoke an Aramaic dialect not very remote from that of the Jews of the same age. They have left us monuments of this speech in the Palmyrene, Nabathean, and Sinaitic inscriptions of the 2nd, 3rd, and 4th centuries, and in the Christian Cufic text of Harrân in the 6th century, before the Arab invasion.

It is interesting to note that some of the words above mentioned still survive in the peasant dialect of Palestine. The following are known to me as in common use:—

طاولا	"table"	טבלא	*Tabula*
اسفنج	"sponge"	ספוג	Σπόγγος

وقيه	"ounce"	אונקי	Οὐγκια
اصطبل	"stable"	אצטבלא	*Stabulum*
المينه	"port"	לימין	Λιμὴν
ترمس	"lupine"	תורמוס	θέρμος
مرمر	"marble"	מרמר	*Marmor*
صابون	"soap"	ספון	*Sapo* (*saponis*)
صوفى	"wise man"	סופיסטא	Σόφος
بقس	"boxwood"	פקסינין	Πυξὸς
فردوس	"paradise"	פרדס	Παράδεισος
قمقم	"a pot"	קומקום	Κουκούμιον
قنديل	"candle"	קנדיל	*Candela*
خارطا	"map"	קרטיס	Χάρτης, *Charta*
فانوس	"lantern"	פנס	Φανὸς
فندق	"inn"	פונדיק	Πανδοκεῖον
قلقس	"colocasia"	קולקס	*Colocasia*
قلم	"pen"	קולמוס	*Calamus*
فلوس	"small coin"	פולסא	Φόλλις

Though remarkably free from foreign words, considering the conditions, the Fellah dialect has absorbed Turkish, Persian, and Italian words in a few instances. Words relating to the Government and the Army are naturally Turkish. Other examples are:—كاشان "summer house" (Persian); كاورك "cucumber" (Persian); يزك "sentinel" (Turkish); سكملا "stool" (*scamnum*, also Persian and Turkish); طواه "pot" (Turkish); رشته "macaroni" (Persian); علیق "wages" (Persian); ڑ "gypsey" (Persian جت = gitano); ستف (*stivare*, Italian); ميزا "sweetmeat" (Persian); طنجره "a copper" (Turkish); سرمايه "slipper" (Persian جرم); اوضا "room" (Turkish); انجباري "workman" (Persian رنج بر); برتقانه "orange" (*Portugallo*, Italian); برج "tower" Italian, *Borgo*); منجريا "food" (Italian *mangiari*, "to eat"). The weights مدّ *Modius*, وقيه "ounce," رتل Λιτρα, are of more ancient

origin, as noted by Mr. Guy L'Estrange ("Palestine under the Moslems," p. 48). These foreign words have, as we see, in many cases come down among the peasantry from the time of our Lord. In others they denote the influence of later civilisation, Persian, Greek, Turkish, and Italian, on the peasantry, exactly as foreign influence on the Jews is marked by the 280 words detailed in this paper.

C. R. CONDER.

MONUMENTAL NOTICE OF HEBREW VICTORIES.

MOST of the Tell Amarna tablets refer to affairs in the north of Syria, but three appear to refer to the south of Palestine, as rendered by Professor Sayce ("Proc. Soc. Bib. Arch.," June 4, 1889, and June 5, 1888). These letters are as follows :—

"To the King my Lord and my father I speak, T . . . thy servant. *Arudi* . . . seven times and eight times I smote . . . when he made a raid, *Milki*, son of *Maratim*, against the country of my Lord the King, commanding the forces of the city of *Gaturri*, the forces of the city of *Gimti*. He took the country of the city of *Rubute*, (belonging) to the country of the King for the *Abiri* people. And again entirely the city of the Hill of *Ururusi*, the city of the House of Baal, whose name is *Marru*, (belonging to) the place of the men of the city of *Kilti*. And twelve cities of the King he led into revolt and . . . . . (belonging to) the country . . . of the men of the race of the *'Abiri* . . ."

The second letter—

"To the King my Lord, my God, my Sun, by letter I speak, Suardaka, thy servant, the dust of thy feet, at the feet of the King my Lord, my God, my Sun, and seven times seven I prostrate myself.

"The King of the Land of . . . gave command to make war. In the city of *Kilti* he made war against thee the third time. A complaint was brought to me. My city belonging to me (. . . to me). *Ebed Tob* sent to the men of *Kilti*. He sent 14 pieces of silver, and they marched against my rear, and overran the domains of my Lord the King. *Ebed Tob* removed my city from my jurisdiction. The . . . of my Lord the King and the fortress of *Baal Nadanu*, the fortress *Emeri* from him and his justice he removed. *Lubapi* (or perhaps *Laaba*, "the lion") with (wicked) speech he, together with *Ebed Tob*, occupied the fortress of - . *nu* . . ."

The third letter—

". . . . and again the city of *Pir* . . a fortress which is east of this country, I made faithful to the King. At the same time the city of *Khazati* (or *'Azati*), belonging to the King, which is on the shore of the sea west of the land of the city of *Gimti Kirmila* fell away to *Urki*, and the men of the city of *Gimti*. In . . . I rode a second time, and then we marched up and *Labapi* (or *Labaa*). and the country which thou holdest revolted a second time to the *'Abiri* people with *Milki-Aril*, and he

took the sons as (hostages). Also he makes request to the men of the land of *Karti*, and then we defended (or perhaps "became free") the city of *Ururśi;* all the men of the garrison whom thou hadst left in it, *Khapi*, my envoy collected. *Addasirakan* (is) in his house in the city of *Khazati* (or *'Azati*) . . . ."

With regard to these letters, Professor Sayce has recognised the names of several of the towns as places in the south of Palestine as follows :—

Kirmila is probably Carmel of Judah, south of Hebron.

Gimti, mentioned with Ashdod by Sargon, is supposed by Dr. Delitzsch to be Gath.

Kilti—the Hebrew Keilah, now *Kîla*.

Karti, one of the places called Kirjath.

Gaturri, probably Gedor or Gederah.

Khazati, or *'Azati*, Gaza. In this case the cuneiform *Kha* stands for the Hebrew gutteral *Ain*.

Ururśi is a doubtful reading, and Professor Sayce is tempted to read *Eru-śha-lim*, or Jerusalem.

Aril is the Hebrew Ariel, "the Altar of God."

As regards the people of the *'Abiri*, Professor Sayce reads *Khabiri* "confederates," but, as above noted, the cuneiform *Kha* stands in the name of Gaza for the Hebrew *Ain*, and indeed *'a* is one of the values of this sign.

It is evident that there was a general outbreak of people from the Judean mountains into the plains, even Gaza being taken from the Egyptian governor. What I would now urge is that the *'Abiri* are the Hebrews (Hebrew *'Abri*[1]), and that this account represents the victories of two Hebrew chiefs called Arod and Ebed Tob. The first is a Hebrew name, "the wild ass" (Num. xxvi, 17), which belonged to an important family of the tribe of Gad. *Ebed Tob*, "the servant of the Good (or just) One," might also be a Hebrew name. Labapi, or Labaa, was apparently a deserter who joined them. If this explanation be correct, we have in these letters the earliest notice of the Hebrews in existence, and a contemporary account of the wars of Joshua, or of his successors, in the Philistine plains.

The objection which will be taken to this view is that the letters belong to an age before the Exodus. They were written either to Amenophis III, or to Amenophis IV, about 1450 B.C., and scholars as a rule have accepted, unquestioned, the date of the Exodus given by Dr. Brugsch, about 1300 B.C., but the argument on which this is founded is of the most unsatisfactory nature, and several scholars of late have rejected this late date, and have placed the Exodus earlier.

[1] The word *Abiru*, plural *Abiri*, means the people from beyond; either referring to the Abarim or regions beyond Jordan, whence the Israelites came, or, as is more generally supposed, to a derivation from beyond the Euphrates (*see* Gesenius' *Lexicon*).

In the 1st Book of Kings (vi, 1) it is stated to have been 480 years from the 4th year of Solomon to the date when "the children of Israel were come out of the Land of Egypt." The 4th year of Solomon dates about 1014 to 1011 B.C., and is fixed by the date of Necho, King of Egypt.

If we accept the Bible account, the Exodus, according to the Hebrew version, must have occurred either 1480 B.C. or 1520 B.C., approximately, according as we understand the 40 years in the wilderness to be included in the 480 years. Consequently the conquest of Palestine coincided with the latter years of the reign of Amenophis III, and the reign of his weak successor Amenophis IV, who, as we see from these letters, were not able to resist the rebellion in South Palestine, while in North Syria their Governors were being attacked successfully by the Hittites.

The Baal whose name was *Marru*, recalls the word *Mara* or *Marna*, "Lord" or "our Lord," applied by the people of Gaza to their chief god. The Melech, son of Marratim, might perhaps be the "King ruler (*mar*) of Marrati, which recalls the town of Maarah, now Beit Ummâr, in Judah.

Milki Aril might mean "King of Ariel," which appears to have been a name for Jerusalem (Isaiah xxxiii, 7). "The city where David encamped," as in the Bible Melech Arad is "the King of Arad."

Gaturri I should suppose to be *Gederothaim*, near Beit Jibrin and Gath, now *Khurbet Jedîreh.*

The country east of Gaza is described as that of Gath and Carmel, two of the most important towns of that region.

Karti I should suppose to be either Kirjath Jearim, or Kirjath of Benjamin (Kuriet el 'Anab).

As far as I am aware, this suggestion as to the *'Abiri* being Hebrews is new, and I am not aware of any objection that can be raised against it, except that of date, which is not really tenable. It seems to me that we have to do with the time immediately following the death of Joshua, and before the bondage under Sisera, who lived in the days of Rameses II. and whose name appears to me to be Egyptian, viz., *Ses-ra*, "the servant of Ra," who oppressed Israel with iron chariots. Iron was known in Egypt in this age.

It is a very important fact that the Egyptian Governors of this period, whose names are Semitic—apparently Assyrian or Babylonian—use the cuneiform character in writing. It was apparently used by the educated class in Phœnicia, and among the Hittites also in one instance at least, as well as by this unfortunate Governor, whose name Suardaka is also Assyrio-Babylonian.

It seems to me that we may thence deduce that the alphabet was not invented in 1450 B.C., and when we reflect that the earliest alphabetic texts yet known are not older than about 900 B.C., this seems to be probable. About the time of David the power of both Assyria and Egypt had declined, and it is about this time that the alphabet begins to appear, as a native script of the Hebrews, Phœnicians, Moabites, and Arameans, who were then subject neither to Assyria nor to Egypt.

The three letters here quoted are thus the earliest monumental notices of the Hebrews, carrying back our history to the time of the conquest; while Hittite history is carried back even to 1600 B.C. in the annal of Thothmes III.

SOUTHAMPTON, C. R. CONDER.
16*th June*, 1890.

NOTES ON THE *QUARTERLY STATEMENT*, JULY, 1890.

Identifications.—Mr. Flinders Petrie says that in fixing ancient sites we have been obliged to "trust to names," but such a method is not safe by itself. I have often pointed out that ancient remains must also occur. We have trusted mainly to the *form of tomb*, which has now been established in consecutive periods. I regard this as perhaps safer than deductions from pottery, which are apt to mislead.

Pillar at Tell el Hesy.—It is important to have a drawing of this. Pillars such as Mr. Flinders Petrie seems to describe were used by the Romans in Palestine. Still the volute was used in Assyria (or in Elam) about 600 B.C., and in later times in Phœnicia.

Isaiah's Chapel.—This illustrates the mediæval notice of Isaiah's Tomb (traditionally so-called) by the Bordeaux Pilgrim, speaking of the Kedron Valley: "in unum positus est Isaias Propheta et in alium Ezechias rex Judæorum."

John of Wirzburg places the Quercus Rogel at Siloam, where Isaiah was said to have been slain. Isaiah's tomb is also mentioned in the "Citez de Jherusalem."

Drafted Masonry.—No monument is known in Phœnicia with such masonry before the Greek period. The old part of the Tyre aqueduct, which is pretty certainly Phœnician work, is not drafted. It is curious that so little is ever said in considering this question of the palace at Arak el Emir, which is described in the "Eastern Survey Memoir." Here we have masonry very like that of the Jerusalem Haram, dating from 176 B.C.

It is also curious that all writers assume the marks on the lower courses of the temple wall to be Phœnician letters. That Dr. Deutch thought they were so is well known, but when he wrote we knew very little of such matters. The chief group of these markings does not recall any Phœnician shapes, and another mark ⊢ is certainly not an early Phœnician form. It is the form of the letter ⊓, as used about the Christian era, or it might be the Greek H. The only other distinct sign, ⊦ is most like the Greek Γ (*Gamma*). There is not a single clearly Phœnician letter among the marks on the wall. Greek mason letters occur at Baalbek.

Lachish.—There is no reason for accepting Umm Lakis as Lachish on

account of name. It is spelt لقس ام, and the letter ق is the Hebrew ק. The place is the *Malagues* of the Crusaders, so that the M is not a modern addition. On the other hand, ח and כ are often interchanged, and consequently *Elhesy* is much closer to Lachish as a word than any other name in the region. Robinson's errors, unfortunately, survive as well as his great discoveries.

Sun-Birds.—The sun-birds of Jaffa are mentioned in "Tent-work in Palestine."

Sutekh.—Mr. St. Clair seems to forget that we have a statue of this god. He is represented with a head resembling that of an ass, and *Set* was ass-headed, according to the Patristic writers. *Set Ra* also has the *Set* head, apparently of an ass. For this reason I have supposed that the ass-headed god of the Hittite hieroglyphs was Sutekh or Set.

THE GUTTER (Tsinnor).

In Mrs. Finn's identification (*supra* 195) of the "Gutter" (ii. Sam., v. 8) with the great aqueduct under Robinson's arch, two points seem to call for notice.

1. The wall that cuts through the rock-hewn cistern connected with that aqueduct is *Herodian*, not Solomonic. In "Jerusalem Recovered," p. 319, Sir C. Warren writes, "A square of 300 feet at the south-west angle I suppose to have been built by King Herod." The cistern is only 150 feet north of that angle, so that only by a misapprehension can it be said to be demonstrated that the aqueduct existed before Solomon built the Temple.

2. Two passages are quoted from Josephus ("Wars" V, iv. 1, and "Ant." VII., iii. 1), and are said to establish the identity of Zion, the city of David, with the Upper City, or Market-place. But if here, in the "Wars," Josephus practically in one instance speaks of the Upper City as being the fortress which Joab entered, still in his later work, the "Antiquities," he *four times* distinctly describes the very same fortress as the Acra; and every reader of the "Wars" will know that the Upper City and the Acra were two distinct hills. It is most unreasonable to suppose that Josephus, who was well acquainted with Jerusalem, should repeatedly in the "Wars" give the existing title of Acra to one hill, and afterwards in the "Ant." give the very same title to the other. To do so would be utterly to bewilder, and not to instruct his readers. If, however, he found out the error of his solitary statement in the "Wars," that "the Upper City was called the Citadel (*φρούριον*) by David," he would, like an honest writer, correct his mistake in his later work.

Again, if here, in the "Wars," Josephus practically places the city of David (in whole or part) on the Upper hill, it must also not be overlooked that 1 Maccab. recognises Acra alone as the site of the city of David, and that in the Biblical passages, in four cases at least out of the five, the

part of Jerusalem described as the city of David must be that which was afterwards called the Acra.

As I stated in *Quarterly Statement*, 1888, 108, the City-of-David question is really as clear as a sunny noon, and as easy as A B C, until Josephus' guesses at truth are weakly taken to be truth. It is certainly remarkable that generations of writers should, in this one instance in the "Wars," accept Josephus as infallible, and shut eyes and ears alike to all the counter evidence in the "Antiquities," 1 Maccab., and the Bible. Surely it is time to cease doting over one casual observation, and to take in the new idea that Josephus could change his view as well as his side.

W. F. Birch.

GIHON.

Referring to the Rev. W. F. Birch's remarks on my paper respecting Gihon: (1) I cannot share his view that it is "most unsatisfactory to have to take 1 Kings i, 33, 45, as speaking proleptically." Such prolepsis in connection with names of places is repeatedly met with in the Old Testament. Thus, in Gen. xii, 8, we read that Abraham "pitched his tent, having Bethel on the west and Hai on the east;" although from Gen. xxviii, 19, we learn that the place got its name of Bethel from his grandson a century and a half later. Unless, indeed, there were two Bethels. In 1 Sam. iv, 1, we read that the Israelites "pitched beside Ebenezer;" whilst from 1 Sam. vii, 12, it appears that the place was not so named until many years later. Unless, indeed, there were two Ebenezers. (2) The date of the construction of the tunnel is a point upon which I did not venture to speculate, there being so few data from which to form an opinion. That such "a gigantic work," as Mr. Birch justly calls it, should have been constructed in haste I find it hard to believe, as for the greater part of its extent only two men could have worked at the same time, namely, one at each end. And if relays of labourers were employed so that the work might go on without intermission, a very long time must still have been consumed in completing the task. I am rather inclined to think that Hezekiah's work of stopping the upper outflow and bringing down the water to the west side of the City of David only involved the short side tunnel and Warren's shaft. Perhaps the same king may have excavated the whole canal in the peaceful days which preceded and followed Sennacherib's invasion. (Ecclesiasticus xlviii, 17.)

Thomas Chaplin, M.D.

NOTE ON FIGURES IN THE CAVE OF SARÎS.

With reference to the figure on the *east* wall (*Quarterly Statement*, April, 1890, p. 71), presumably that of our Blessed Lord on the Cross, I venture to suggest that the ornament on the face represents only incisions in the rock wherein to impress the features, probably worked out in plaster. The whole figure seems flat, and may originally have had the *bodily* form worked out in the same medium.

The eight lines above the head may represent the nimbus.

R. F. Hutchinson, M.D

"MA'LÛLA AND ITS DIALECT," BY F. J. B.

This interesting paper would have been more valuable if the sounds of the vowels had been accented, as a guide to pronunciation. Without marks we are in doubt.

Thus on page 88, hsôn (my horse) the circumflex does not tell us exactly whether the word is hsŏn or hsōn or hsŭn.

The close resemblance of many of the (?) Málulá words to their analogues in Híndūstání is curious. Thus on page 89—

M.	E.	H.
Raisha.	Head.	Rás Ráīs-lōgh (head people).
'Aina.	Eye.	Ainā (*lit.*, glass).
Furshta.	Bed.	Fărsh.
Sejratha.	Tree.	Shăjăr.
Hwoya.	Air.	Hăvá.
Ara.	Ground.	Ărází.
Shoptha.	Week.	Hăftăh.
Shimsha.	Sun.	Shăms.
Nura.	Fire.	Nūr (lustre).
(Page 91) Kutal.	He killed me.	Qătlkiya.

I might multiply examples, but these will suffice to illustrate my position.

R. F. Hutchinson, M.D.

20*th July*, 1890.